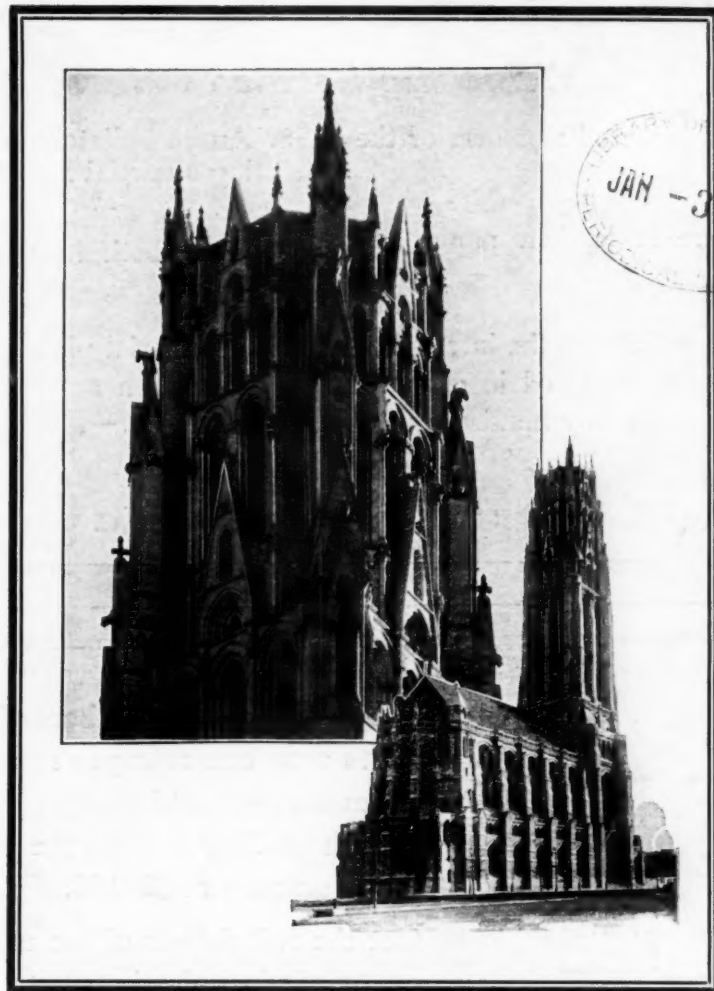


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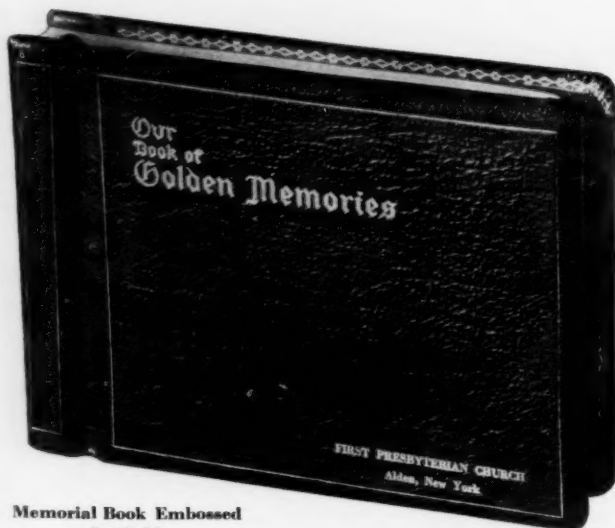


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**JANUARY, 1933  
VOLUME IX  
NUMBER FOUR**



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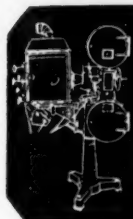
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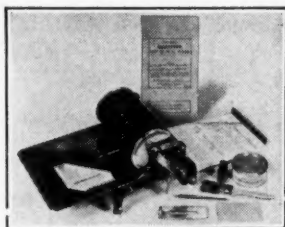
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## The Editor's Drawer

### What Is a Magazine?

My dictionary gives two definitions. First it says that a magazine is "a periodical containing stories, sketches, etc., and often illustrated."

Then it gives a different definition. It says that a magazine is "that part of a repeating rifle from which ammunition is fed to the firing chamber."

Personally I believe that the second definition is the better picture of *Church Management*. This journal has never been purely a literary adventure. Language to us is useful only as it expresses ideas. The magazine has grown in influence and circulation because it has kept feeding ammunition to the firing chamber. Out on the firing line are the hundreds of thousands of churches battling as they have in no other generation. Ours is a magazine which keeps feeding ammunition into the firing chamber for that fight.

We occasionally receive letters from ministers who have been forced to retrench because of reduced income. The story is very much the same. Magazines must be cut off the list. Current events magazines go first; cultural magazines are off the list next, but magazines which furnish ammunition for the firing chamber must be kept coming. *Church Management* is not to be dispensed with.

Read any issue and you will find the reason.

WILLIAM H. LEACH.



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William H. Leach—Editor-in-Chief

Edward E. Buckow—Business Manager

Printed in Cleveland, Ohio, U. S. A., by the Evangelical Press





### Bull's-eye for Bulletin Boards

By Charley Grant

It takes cords of love to keep folks tied.

\* \* \*

Even threadbare folks can be as fine as silk.

\* \* \*

Many people who can't carry a tune, have melody in their heart.

\* \* \*

To add to your happiness subtract from your desires.

\* \* \*

To add to your troubles, multiply your possessions.

\* \* \*

Dividing your interests seldom adds to your happiness.

\* \* \*

Happy people are those who make other folks glad.

\* \* \*

To set the world on fire, keep blazing away.

\* \* \*

Some people get ahead by getting backed.

\* \* \*

Even a life on the level has its ups and downs.

\* \* \*

Some folks are too proud to fight, others are too scared.

\* \* \*

A cool head will always help to keep warm friends.

\* \* \*

Blessed are the poor, they are never asked to become stockholders.

\* \* \*

When men stop growing they should be planted.

\* \* \*

It's the two-faced people who do a lot of the double crossing.

\* \* \*

When a woman is dressed her best she can do her worst.

\* \* \*

Even the best of circles has that eternal triangle.

\* \* \*

There's lots of bad actors who aren't on the stage.

\* \* \*

A strong, healthy religion always makes the devil sick.

\* \* \*

A man doesn't need to know music to toot his horn.

\* \* \*

The man who follows the golden rule need not worry about the silver lining.

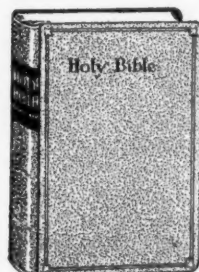
\* \* \*

Even a little religion is a big thing.

\* \* \*

A man never climbs up by stepping out.

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ST. MATTHEW, 10

they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Is'ra-el.

34 But the Phār'i-sees said, He casteth out devils through the

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

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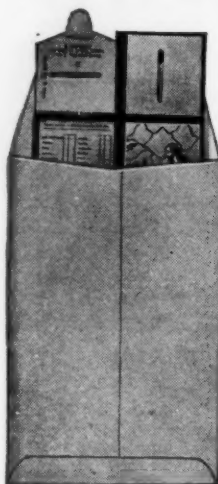
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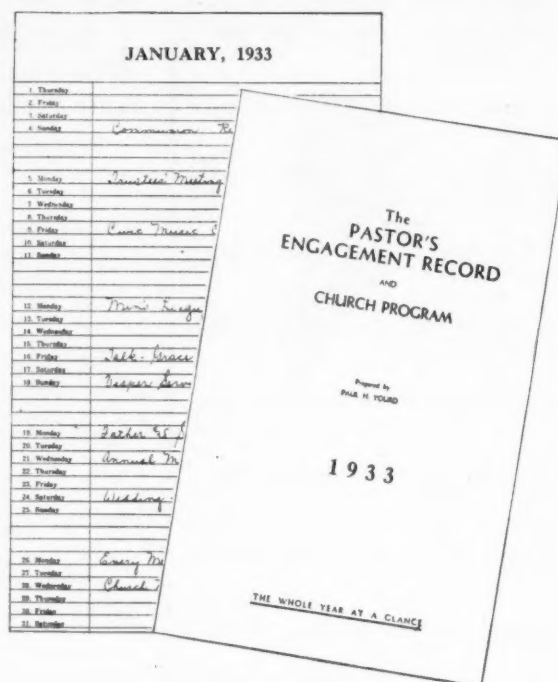
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# CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

VOLUME IX

NUMBER 4

JANUARY, 1933

## Ministerial Exits

By John R. Scotford

*There is an over supply of preachers. Just what shall we do about it? Mr. Scotford who is the editorial secretary of the Committee on Missions of the Congregational Churches suggests in this article that the solution may be found in some improved method of permitting the minister to leave his profession when God calls him from the pulpit.*

THE irrevocable vow which the Roman church requires of her clergy and of the members of her various orders is looked upon rather scornfully by many Protestants—and yet we tacitly ask for a similar degree of unswerving persistence on the part of those who serve in the ministry or as missionaries.

The prefix “ex” is never more terrible than when used before “minister” or “missionary.” In the eyes of the public anyone who puts his hand to the plow in a so-called “sacred calling” and who then looks back is forever damned.

The common reasoning seems to be that no man would enter such a vocation without a soul-stirring experience, nor leave it except as the result of a soul-searing calamity. The more divine the call is taken to be, the more diabolical the re-call. Once a man is ordained as a minister the public expects him to continue in the service of the church until old age renders retirement expedient. Any man who deviates from this straight and narrow path is looked upon with disfavor. If he has been in the pastorate the popular suspicion is that he must have tampered with the morals of the organist. As for the ex-missionary, the in-laws and neighbors wonder if he has lost his faith!

But this is more than a laughing matter. The man who has served as a pastor who seeks even temporarily to earn an honest living in some other

capacity finds it to his economic advantage to keep his ministerial standing as much in the background as possible. Luncheon clubs believe in free speech so far as preachers are concerned, but sometimes pay for unordained talent! Even in such a semi-religious calling as reporting church news for a newspaper a man will find fewer whiskey bottles on his desk and will otherwise get on better if he has no “Reverend” affixed to his name.

Yet circumstances are forcing multitudes of men to retire from the ministry, while of the recalling of missionaries there is seemingly no end. Thanks to the merging of churches the number of pulpits is steadily decreasing, while the number of seminary students has increased rather than diminished. Stated in economic terms, the supply of ministers exceeds the demand to an unfortunate degree—for the minister. The opportunity to beat a respectable retreat into an allied calling grows steadily less. The preacher is no longer welcomed as a college president, a teacher, or the administrator of social work. Only a remnant remains of the noble host who once served as editors of religious periodicals. Even the number of secretaries is diminishing, thanks to better organization. Life insurance is no longer sold on the basis of an emotional appeal but as a business proposition. Door after door is closing in the face of the men who for one reason or another are looking for a means of honest livelihood outside of the pastorate.

*One way of increasing both the happiness and effectiveness of the ministry is to make it a voluntary calling by removing the artificial restraints which prevent men from leaving it for other occupations.*



Meanwhile the state of a large proportion of the clergy is anything but enviable. In one denomination it was recently estimated that seventy-five per cent of the ministers would like to move, and the comment of some officials who were in a position to know the facts was that this looked to them like an understatement of the case. A considerable portion of these men know that inside of a few months they must make a change. Notice has been served that they are no longer wanted, and they are continuing with their churches merely on sufferance. These men have sensitive souls which shrink from such a situation, but they dare not follow the instincts of a gentleman and take themselves off, for there is no place to go! Through every denominational office there continues an unending procession of ministers who are "out" and who want to get "in." Heart-rending tales are told and yet there is precious little which the ordinary official can do to alleviate the situation of men who are the victims of ecclesiastical unemployment.

This situation has been aggravated by the depression, but it long antedated the economic collapse. During the war there was a shortage of ministers, but ever since there has been an increasing oversupply. Without seeking to solve the problem of unemployment for either the clergy or the laity the present writer would like to raise two questions: Why does society cherish an unjust prejudice against the ex-minister and the ex-missionary? How can the situation be remedied?

The feeling that ministers should stick to the ministry is due in part to superstition. My psychological friend argues that in the minds of ignorant and unthinking people the parson is unconsciously taken to be the representative of God. The common man does not care to have his comings and goings spied upon by a representative of the deity, for it makes him uncomfortable. If the crowd on the street had their way they would prefer to have ministers stick to their churches or else wear a distinctive garb when they wander abroad. Plain clothes preachers are about as popular in their eyes as plain clothes cops! The idea of having an ex-minister around just does not appeal to them.

Possibly some of the prejudice against "former preachers" is due to their very scarcity. So long as the ministry was regarded as a peculiar calling and the clergyman was somehow assumed to exert a good influence simply by living in the community comparatively few men deserted its ranks. All things considered the persistence with which ministers have clung to their calling is rather remarkable. But as the element of holy magic wanes and the clergy are judged by the same yardsticks of effectiveness as is used with the laity the number of ex-ministers is certain to increase. Modern conditions are shattering the barriers which once sheltered the clergy. In this there is one slight element of gain—the number of pulpitless preachers is already so great that as a

class they can no longer be fairly suspected of moral turpitude!

But the deeper need is for a saner conception of the life of the minister and the missionary on the part of both clergy and laity alike. The man who chooses the propagation of religion for his life calling has selected a most difficult program. No course of training can completely fit him for the years which lie ahead. He must grow into his work. Curiously, the early years of a man's ministry are in many ways the easiest, for in the eyes of the average congregation enthusiasm covers a multitude of other deficiencies. The greatest test which confronts a minister is not getting started, but keeping agoing! During the twenties and thirties his problems are simple; it is the forties and fifties which try his soul!

If this be so, we need to revise some of our notions as to the proper way of entering the ministry. The old notion was that a man was "wound up"—like an alarm clock—during his years in college and seminary, the ordination council turned on the alarm, and he spent the rest of his days "running down." The rite of ordination served as a water shed: on one side were the years of preparation, on the other the active practice of one's profession. But in the light of modern psychology this is all terribly unreal. One's ordination has precious little to do with one's success in the ministry. The successful pastor must be "conditioned" in a variety of ways. He must grow into his calling.

Something might be gained by postponing the ordination of a minister and the commissioning "for life service" of the missionary. In the highlands of Scotland it is said that the young people are not confirmed until the churches are satisfied as to how they will turn out. Why not reserve the rite of ordination until a man has demonstrated that he really belongs in the ministry, that his mind and heart are of a temper to fit the requirements of his calling? There is nothing very new about this. With the early churches of New England a pastor had ministerial standing only so long as some church desired him for its pulpit. The minister who was out of a pastorate automatically ceased to be a minister. Of course, no man should enter upon a pastorate without a serious purpose, but the churches would do well to delay "setting a man apart" until he had demonstrated his fitness for such an honor.

What has been said of ministers is true of missionaries, whose task requires an even more subtle adjustment than that required of the ordinary clergy. For one reason or another only a small proportion of those who are commissioned for life service actually serve for a life-time. In a certain Latin-American mission out of 42 appointees only sixteen remained more than three years. This is an extreme illustration, but a good case could be made for sending all missionaries out on term appointments and then commissioning for life service those who demonstrate

(Now turn to page 217)

# High Lights Of Seventy-Five Years

## A Unique Anniversary Celebration

By Bertha Rhea Martin, Austin, Minnesota

SEVENTY-FIVE years ago the early pioneers settled in southern Minnesota and founded on July 6, 1857, the First Congregational Church of Austin. In the fall of 1931 the minister of this church, looking forward to the seventy-fifth anniversary, was seeking a new way to celebrate the memories of the founders and builders of the church of 1857.

He decided a pictorial history would be most fitting. Old time photographs,



The first red brick School-House—Here the Congregational Church Services were held from 1866-1868

street scenes, and pictures of the former church buildings would be shown in films with a written history—these pictures and lecture to be preserved for future generations.

At the annual October meeting in 1931 a church historian, a descendant of one of the fifteen charter members, was appointed. People were most willing to cooperate in the loaning of old time pictures. Attics were visited and plundered. Old trunks with rusty hinges opened to reveal pictures of funny old people, the men in boots and whiskers, the women with long curls over their shoulders and wearing hoop skirts. Dusty packing boxes, covered with cob webs, brought forth faded packets of photographs—some tied with worn satin ribbons—others carelessly wound with old cord.

The editor of the daily newspaper became interested in the historical hunt and asked that the citizens of our city of 13,000 enter the attic search. So the hunt continued—good friends near and far heard the wireless message, joined the search and sent their treasures from all parts of the United States.

Fine, grey haired men, with kind faces rang the historian's door bell. Under their arms they carried pictures of early street scenes, without sidewalks and with oxen drawn wagons standing in front of one story, board business houses. Smartly dressed grandmothers with carefully waved hair and pink polished finger nails unwrapped white tissues to disclose a rare photograph of great grandmother in her hoop skirt of black silk. School girls in zippers and boys in coon skin coats stopped their cars with shrieking brakes to run into the historian's and leave great grandfather's "funny" pictures, as they called it. Flowing beard and roached hair—no wonder the young girls giggled after brushing their sleek boyish bobs and the boys laughed after shaving their smooth faces to see great-grandpa with all that "wool."

The historian's large living room and dining room became a picture gallery, ancient and modern. Three hundred pictures or more lined her tables from which eighty only could be chosen to put into films. The hardest task for the historian was the elimination of choice pictures. All of the three hundred pictures were worthy of being shown.

\* \* \*

On the second Sunday night in April an audience that packed the church waited with intense interest "The Highlights of Seventy-five Years" as the film unfolded upon the screen.

The first picture is a prairie scene of the settlement of 1857, with cow paths leading the way for pedestrians. Sage brush fills the foreground with one low

block of square wooden buildings in the background. Here stands "Old Headquarters," unpainted but not unloved where the church and Sunday School were organized in an unfinished upstairs room in 1857.

Then the picture of the first pastor and his wife, the first deacon and his pretty wife in curls and hoop skirts. In imagination one hears the rustle of her black silk as she walks to her seat on Sunday morning and sees her at



The first Church Building Erected in 1868

early sunrise on Monday morning in prime grey print at the weekly wash, rubbing the jean overalls of her farmer husband in her one room pioneer cabin. Her thoughts mingled with the east of yesterday and the frontier hardships she is enduring—sage brush in summer, mountains of snow in winter, Indians to be feared and fought, babies to be born without the aid of a doctor, death to be met alone without a neighbor, virgin soil to be conquered. All glory to the pictures of the pioneer fathers and mothers of 1857.

Then the picture of the first little frontier church of 1863. The lumber was hauled one hundred miles by oxen for this church. All went well until time for plastering. No funds were available until a good deacon came forward saying, "I'll sell my prize colt, loan the money to the church for lime." The colt buys the plaster. The builders are busy again within the walls of the little church.

Pictures of pastors, Sunday School workers, trustees and deacons pass in review.



The Present Church Building Erected in 1892 and dedicated February 1893

In 1868 the first red brick church, in Puritan style, was built, with its high spire proudly rising into the skies of the vast prairie. A white picket fence secures it from invading animals. A walnut organ now graces the music of the church. A wheeze develops within the organ. The congregation listen and endure until on one heartbreaking morning it takes a pneumonic turn during the doxology. A handy member of the congregation moves forward to the choir loft, produces from his dingy pocket a long nosed oil can, turns the organ over, carefully reaches into its innermost vitals with the soothing lubricant. He replaces the organ as he found it and silently returns to his pew. His name is not on record, only his deed. Perhaps his thoughts were, "the better the day, the better the deed."

Behind a red curtain the infant class of 1863 met. Many members of this class sat in the audience on this night of pictorial history in 1932.

Good pastors of short pastorates, one pastor with a quarter of a century residence, Sunday School teachers, superintendents, missionary leaders again pass in review.

The second brick church, built in 1893, now in its fortieth year, appears in the picture, followed again by pastors and their wives, official board, and workers.

Thus the film pictures of three quarters of a century are dedicated to the pioneer church members of 1847. And the pastor, David R. Martin, of the church for the year of 1932 will place these films in a vault for safe keeping for the pastor of the hundredth anniversary on July 6, 1957.

A silver offering was taken at the door of the church on the night of the pictures which more than paid for the expense of the films.

#### A NEW YEAR PRAYER

My prayer shall first of all be praise for mercies past.  
God's shining face has been above me first and last;  
The lines of life to me in pleasant places fell,  
And how he compassed me with love I scarce can tell.

I do not say that all the joys of yesteryear  
Were wondrous bright and full of happy cheer;  
I only say that what was mine of joy or pain  
Came to me, freighted with a weight of purposed gain.

Perhaps I chafed or yielded to my faithless fears,  
Perhaps I groaned aloud or spoke my grief in tears;  
Perhaps I took the heavy stroke with bowed head,

## Dr. Reisner's New Year Card

Several times we have reproduced the New Year's greeting sent by Dr. Christian F. Reisner of the Broadway Temple, New York, to his congregation and friends. The one reproduced here was used in 1932.

1932

## Health Helps

Christian F. Reisner

**H**opeful amidst any

**E**arrestness marking every

**A**miable whatever the

**L**ove's rule infusing daily

**T**rust triumphant in spite of

**H**eartened hourly by heavenly

**H**omey comradeship with

**E**aseful endeavor excluding

**L**iterature that gives the mind a

**P**ray that preserves perfect

**S**turdy beliefs that insure

**H**appening

**E**ffort

**A**ggravation

**L**ife

**T**rials

**H**elp

**H**umans

**E**nvoy

**L**ift

**P**oise

**S**teadfastness

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—III John 2.

Christian, Charity and Ensworth Reisner

Broadway Temple Parsonage  
New York, January 1, 1932

And silent stood with God and my beloved dead.

Perhaps the year has brought to me one long sweet strain  
Of happy harmony, that flooded every vein

With bounding joy, and checked me often from defeat,  
And turned my ears once more to hear the message sweet.

But through the year of joy or grief, of peace or strife,  
One golden holy purpose threaded through my life;  
And I will trust the Weaver of my forward plans,  
Since through the backward way I prospered in his hands.

I do not therefore pray for freedom and surcease

From sorrow, care, and all that blocks an easy peace;  
But that I may accept whate'er my Father sends;  
And what I pray for self, I also pray for friends.

—John Snape.

#### AN OFFERTORY PRAYER

O God, most merciful and gracious, of whose bounty we have all received; we beseech Thee to accept this offering of Thy people. Remember in Thy love those who have brought it, and those for whom it is given; and so follow it with Thy blessing that it may promote peace and good-will among men, and advance the Kingdom of our Lord and Saviour Jesus Christ. Amen.



# The Church Faces The New Year

By William H. Leach

*This optimistic message for the new year should be passed on to your lay officers. It has a tonic which they very much need. Why not plan to read it at some official board meeting—or better yet—reproduce it in one of your church publications.*



William H. Leach

I AM moved by a rising spirit of optimism to write this survey. It is an optimism which challenges my own deductions of a few months ago. For some time I have pointed out in my lectures to ministerial groups that the church followed business into the depression by some months. Business was feeling keenly a narrowing market in the summer of 1929; the New York stock market crashed that fall. But it was not until early spring of 1931 that the church really suffered from the depression. My deduction was that as the church followed business into the depression it will follow business in a return to normalcy.

No longer do I believe that. Things are happening which convince me that the church will recover before business. As a matter of fact I believe that it already has passed the crisis and is now looking up. If we would leave money out of consideration, forget it for a few minutes, I think that we would find that the church, as a whole, is in better condition than it has been for many years. Congregations generally have increased in size, voluntary activities are more vigorous than in many years. There is a rising tide of spiritual understanding which we cannot ignore.

## The Panic is Over

As far as the Church is concerned the panic is over. As a matter of fact the word "panic" has passed out of common usage as far as this depression is concerned. "Panic" and "depression" are not synonymous terms. The panic usually comes in the early part of a depression. It is the time when people become excited and do strange things. It corresponds with that period in a fire when feather beds are carried down the stairs while bric-a-brac is thrown out the window. When we sit down and

face facts, then start to build for the future, we may still be in a depression but we are through the panic.

Churches and preachers suffered by the panic. Looking back at it now it seems rather strange. Preachers did some funny things. One of the first things the panic-stricken minister thought of was to try and get a new church. Somehow he felt he must get out of his present location. Some succeeded in making the changes. But they learned to their distress that it was something like leaping from the frying pan into the fire. They had not escaped the difficulties of depression.

Perhaps I can illustrate the passing of the panicky state by quoting from a banking bulletin.

"Probably the most important development of recent weeks is not one of those which have been mentioned. It is rather that the American people and their representatives have turned their attention from the dreams of restoring the past to plans for meeting the future."

My contention is that when business takes the attitude that the panic is over it is on the road to reconstruction.

The same thing is true with the Church. In the panic preachers and churches got excited about money, church mortgages, investments and many other things. Preachers thought about their children in college and wondered how they could carry on. They cancelled contracts when they could and took other desperate measures. In a depression the individual always thinks that the whole force of adversity is directed against him.

The panic yields to a second stage. In this period there is a recognition of the actual facts. There is a forward look to constructive service. Churches, in this period, recognize that they have an obligation to society. Preachers forget their own pay cuts and try and build programs for future usefulness. This is the period we are now in.

I have ample first hand evidence be-

fore me for reaching this conclusion. As the editor of *Church Management* I try to keep an informal survey in progress most of the time which will help me to estimate the type of material I should use six months in advance. In one way or another I am constantly feeling the pulse of the church. In the autumn of 1931 preachers and churches wanted just one thing. That was money. Churches are not asking for money now. They probably need it as never before. But preachers are asking for help to make their church programs vital for those who have been caught in the storm. They want help to build their own faith and through that faith to aid others. The letters, from ministers, are first hand evidence that they are thinking in more spiritual terms than before. Maybe that is one of the good things of the depression. Henry Ansley in his book, *I Like the Depression*, says that things are so bad in Texas that even preachers are beginning to get some religion. Perhaps he is not so far off after all.

But in a very serious sense I do believe that most ministers have lived through the stage of panic and are now thinking and living in the period of reconstruction. Of course it is not true that every preacher and every church is through the panic stage. Every week I contact churches still controlled by unreasoning fear. But they grow fewer in number as the weeks go by. The Church is on the upgrade.

## New Appreciation of Voluntary Activities

Observation of the churches at work brings very vividly the picture of a renewed energy in the voluntary activities. I consider this a most helpful sign. During the days of prosperity the work of volunteers in various church activities were not too much encouraged. Professional trained workers supplanted voluntary leadership. In the social work, the educational and music programs, professionalism became the rule. Mem-

bers paid their money to the church and left the operation of the religious institutions to their hirelings.

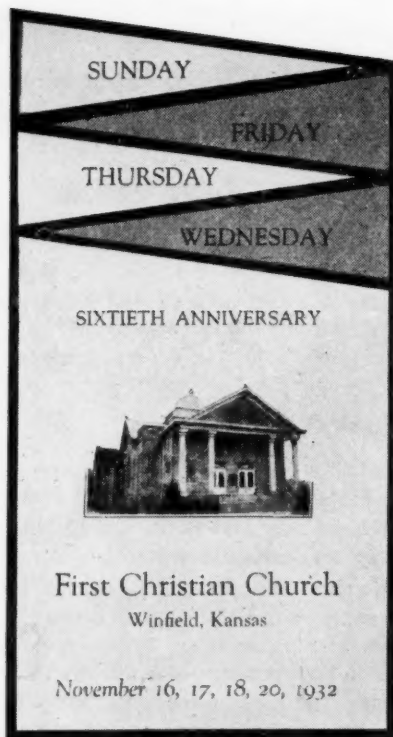
The lay strength of the church was not increased through this method. Amateur leaders make many mistakes. But they seldom make the biggest mistake of all—being high-brow. They keep the human touch and human contact. You can say a lot of things about the business men who gave standing to the Church in the days of Wanamaker, Heinz, Marion Lawrence and others. They may have lacked the educational and social viewpoint. But, at least, they put people to work in church activities.

The renewed voluntary interest in church programs recalls those old days. In many and varied ways people are at work again. Men are organizing groups to repair the church buildings and landscape the property. Canning kitchens are busy in most of the churches of the country. There is a new respect for these efforts of the churches even on the part of social workers.

Less than four years ago a prominent social worker told me that he preferred that the churches keep out of social relief work. "Their visitors are not trained workers," he said, "and they are almost sure to bungle when they take a case." Today that same worker is urging that the church intensify its efforts in this field. And the church is doing so. If the first line of defense against poverty breaks down, and civil aid proves insufficient one thing you can count on—the church will be holding the line for humanity.

Most interesting are some of the reports of voluntary activity. William S. Mitchell of Wesley Church, Worcester, Massachusetts, told in a recent issue of *Church Management* how a volunteer group of young people decorated and furnished the incompleting bowling alleys for a club room. When the church had professional leadership this group was inactive. In Erie, Pennsylvania, the Church of the Covenant (Presbyterian) has organized a Junior College where several hundred young people whose college courses were broken off are continuing their work. The entire faculty gives its services without compensation. In Lakewood, Ohio, a boys' group, with the help of some competent craftsmen, completed a splendid retaining wall for the church property. In cases where it was necessary to discontinue professional singers others equally competent have volunteered that the music might not suffer.

This in itself does not constitute a recovery from depression. But it is bringing into play the human energy in which the future will be born. These people may be giving themselves because they have not the money to give. But once they have learned the joy of Chris-



Two tone paper, blue and buff, made it possible for the First Christian Church, Winfield, Kansas, to prepare a most attractive folder of its anniversary activities.

tian service you can depend on their loyalty. We should thank the depression for helping in this re-discovery of human service.

#### New Spirit of Fraternalism

The church, perhaps more than any other institution, is going to profit from the new spirit of fraternalism which is evident in society. The economic depression is probably the direct cause of this new spirit of neighborliness. Folks cannot spend so much money for theaters and gasoline. They are forced to find social pleasure in less expensive places. Consequently they turn toward the home and neighbors.

A lot of back yards, where only weeds and mosquitoes grew, now have equipment for horse shoe pitching. Many young people are finding an interest in home, magazines and books where a few years ago their pleasures were in dance halls and highways. And adults are likewise finding that it is a joy and a pleasure to get acquainted with their neighbors. Once they knew them by the make of automobiles they possessed. Now they are discovering their interests in life.

The Church thrives on this kind of fellowship. When folks get together in normal social relationships religion has its chance. When the men discuss their children and the school and their wives are more interested in cakes and cookies than automobiles and summer resorts social virtues flourish. Pastors have the opportunity of really meeting people. Too much in the past decade they have

been limited to leaving an "I also called" card at the forsaken door.

Neighborliness is one of the best assets of the Church. And neighborliness is again the fashion in our land. High hats have been discarded. Boasting is not as important as at one time. Genuineness and friendliness are coming to their own. Churches will take note of this new spirit.

#### New Interest in the Individual

A final reason for believing that the Church is recovering from the depression is because of the new emphasis in teaching and preaching. Once again the Church is interested in the individual and his problems. We have passed through an era of academic preaching about things. The new preaching is individual centered. To my mind the outstanding weakness of the preaching of our generation has been its scholasticism. Preachers have taken their laboratories into the pulpit and performed theological experiments instead of helping men and women to life.

Conservatives have been as guilty as modernists in this attitude. Here is an experience of my own when I was visiting in a strange city. Three times I attended church service. The subject of the sermon in the first church was, "The Greek Influence in the New Testament." The second sermon subject was, "Translation or Resurrection." The third preacher had for his subject "Why Al Smith Should be Defeated."

For the man seeking intellectual enlightenment all of these were fine subjects. But for one seeking to adjust his own life to realities of bitter, and, perhaps, unsuccessful living, they fall very flat indeed.

I believe that in the past eighteen months there has been more personal adjustment sermons preached than in any eighteen months of our generation. Men and women have gone to church with heavy burdens and have come away with the load lifted. They have gone in hungry and have come out fed. A minister can't go through the fires he has suffered in the past two years without an enlarging spiritual experience. That experience he is now able to pass along.

I told you that if we would leave money out of consideration the Church is in better condition than at any time in our generation. I know that the Church needs money. But she does not need to worry about it. She can afford to concentrate on human energies for a while. It is not a matter of faith but of simple social economy to understand that working from the present conditions financial recovery will come in its due course.

Let us hope that when it does come we shall try and conserve the spiritual and human qualities brought as a gift of the depression.

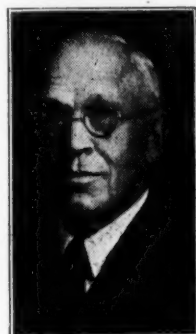


# A Praying Church

By Henry H. Barstow

*This is an intimate article. For the praying church is the product of a praying pastor. Dr. Barstow rightly says: "He may be a fine mixer, a fine preacher, a fine organizer, a fine financier, but if the spiritual objectives of these accomplishments are not uppermost in his mind he has missed his calling."*

WHAT has happened to the practice of prayer in the church in the last generation? Every reader of that question will have his own answer based upon his own viewpoint. No superficial answer will suffice.



Henry H. Barstow

No one will deny that something has changed our practice and to a considerable degree our theory of prayer. Has the change resulted in gain or loss? An illustration will help clarify the problem.

In my study there is a picture of the face of one of my elders. For a time he was also sexton of the church, a faithful but not very competent nor always agreeable officer. He represented one outstanding thing in the minds of the congregation—prayer. He always took part at the weekly prayer meeting if half a chance was given. Most of those who attended could tell exactly what he was going to say to the Lord and what he was going to ask for. There was, however, in his praying a note of fervency and sincerity, of conviction and experience that always made it something more than a formality.

I have cherished his memory not so much for his contribution to the prayer meeting as for straightforward counsel he gave me as his pastor about the place of prayer in the work of the church. He was perfectly sure that there was not enough use of prayer. He was fearful that I was slipping at that point. He had a forthright but always kindly way of talking to me that sobered and stirred and impressed me. I could not deny that he was at least half right. Rough-hewn, untutored soul though he was, relic of a day in the church when his conception of prayer was about the only one, nevertheless his picture in my study always moves me to

prayer. I cannot resist its challenge. I would not if I could.

Unfortunately the church has acquired from him, and from many others like him, a conception of prayer that is wholly inadequate. It has made prayer a seemingly impossible thing to most of the congregation. It has weakened, in fact has often eliminated, the mid-week service, as a meeting for prayer. Furthermore—and here I state my own serious conviction—it has also eliminated prayer, the real thing, from any large place in the lives of many church members because when prayer is referred to they think of it in terms of what it often was in the old time prayer meeting. It either seems to them unreal and, therefore, worthless, or else wholly beyond their ability to use. Incidentally also they have known people adept at that sort of thing who were wholly unworthy in what seemed to them more vital matters. I am not excusing these people. I am simply stating a fact. Without in the least belittling the real value of "taking part in prayer" as a spiritual exercise its misuse has made difficult today the building of a praying church.

The same difficulty has been increased by the influence of a shallow type of psychology that has filtered down from the intellectual groups, that have made it their graven image, into the thinking of the untutored multitude. It has affected the average church member, both the one who doubts because he desires to be considered intellectual and the one who, honest in his thinking, is troubled by doubts whose nature he does not understand. To these causes must also be added the collapse of faith that often befalls the youth of the church when in college they discover the glaring falsity of parts of the teaching they received in the home church concerning matters of Biblical and ecclesiastical concern, matters that in their minds had thereby become inseparable from vital Christian faith and living.

Along with these subtler influences must be mentioned the more common

forces of our materialistic civilization with its self-centered and one-world outlook. Perhaps the most obvious cause of the change in prayer attitudes is the pernicious tendency of many church leaders to rely on secular methods to make the church a "going concern." That means not only unspiritual methods but non-spiritual objectives. Prayer may retain its place in that situation as an appropriate formality courteously accorded to the preacher at the annual meeting or similar occasions, but as a dynamic force in the plans and activities of the church or as representing any serious concern about spiritual standards and objectives, such a point of view is no different from that of a chamber of commerce or a service club.

To build a praying church in the face of these conditions is little less difficult than the task the Master himself faced in trying to spiritualize the Jewish temple and hierarchy. Is there a possibility, in view of his utter failure, for us to do better? Yes, there is. He himself said, "Greater works than these shall ye do because I go to my Father." At the price of his own life he made forever clear the perils of a spiritless ecclesiasticism. He gave us in unforgettable words the fundamental principles on which his church must be built. He went to the Father and still abides in him, a divinely endowed and humanly trained leader, with us all the days as a living personality, authorized and qualified to build his church into a competent instrument for the setting up of God's kingdom on earth. What he could not do alone when on earth he can do today through those in his church who will seek to know his mind, accept his objectives as their own and keep in constant touch with him for guidance and strength. And that last italicized statement, may I add, is my own humble conception of the deeper meaning of prayer, no matter how it may be expressed, no matter where utilized, no matter to what applied.

Permit another illustration from forty years of experience as a minister. A



church social and supper was in progress during the holidays with its usual accompaniment of social and commonplace conversation. Friendly and right and wholesome, yet it moved on the level of matters relatively unimportant in a church. I had discovered that owing to careless management on the part of those financially responsible a considerable deficit had accumulated with the usual irritations and anxieties. I called two of the leaders into a corner of the room and laid the matter before them. They were greatly disturbed and inclined to be resentful at those responsible for the situation. Realizing the fatal danger of that spirit I appealed to them to face the fact that the only hope was to cultivate the right spirit in the church and no harm would result. There together and at my suggestion with our hands on each others' shoulders we quietly and unnoticed prayed for divine guidance. We agreed to pass the matter on to a few others whom we felt would be like minded. At later meetings of the boards a similar attitude was urged and secured. The methods used to meet the situation were thoroughly practical as well as prayerful. The effects were twofold. The deficit was taken care of. The spirit of the church was kept sweet and when some time later I related the incident

of our three-cornered prayer meeting at the church social the hearts of the people were genuinely touched and reacted with a quiet but deeply spiritual interest.

That incident is typical of many that have blessed my ministry. Its significance to a praying church lies not merely in the object of prayer concerned nor the ones engaged. It lies in the relation between prayer and the spirit of the church. That relation is the most important factor in the church. In fact it is my most profound conviction that the spirit of the church is the church. The motives, objectives, sympathies, instinctive impulses, habitual reactions and controlling interests in the hearts of its members are the real measure of its quality. In just so far as they correspond to those in

the heart of Jesus Christ they make the church Christian. "If any man hath not the Spirit of Christ he is none of his," says Paul.

Only one thing can really impart the spirit of Christ, namely, prayer. Religious education in the purely instructive sense can never do it alone. No sort of preaching that merely begins with a text and ends with the benediction can create it. Preaching must be preceded and followed and carried by prayer. And by that I mean nothing merely public or formal. I mean the one and only thing for a preacher without which no praying can be prayer, namely, utter dependence on God's guidance of us as ministers in getting his truth to our people, plus prayerful cultivation of a sense of need in their hearts for that truth, and for the saving experience of God that comes through its acceptance.

Perhaps that statement is a platitude. But it emphasizes a problem. It is the problem this article is supposed to help solve—How change a church that is not marked by the spirit of Christ, because it has little or no real prayer life, into one that is the opposite. How build a praying church? I find myself quite unable to offer any set program that will guarantee a satisfactory answer to

(Now turn to page 208)

### A THREEFOLD PLEDGE

The First Baptist Church, Hamilton, Ohio, John S. Brinkman, Minister, has pledged its people to a new loyalty movement. The pledge card reproduced here asks them to sign an agreement to follow any one or all of the "Read It Through," "Pray It Through," or "Live It Out" program. Programs of this nature are very effective at the present time. People can be loyal to a program such as this even though they have little available money.

#### First Baptist Church, Hamilton, Ohio

JOHN S. BRINKMAN, Minister

#### Objectives For 1932-1933

Read It Through (New Testament) II Timothy 2: 15	{	The Four Gospels	—October-December
		The Book of Acts	—January
	{	The Pauline Epistles	—February-April
		The General Epistles and Revelation	—May-June
Pray It Through Luke 18: 1	{	Personal Praying	Personal confession and repentance of sin. (Ps. 66: 18.)  The revival of God's people and their return to Evangelistic and Missionary Zeal.  The salvation of the lost. The guidance of God in each of our lives as we face: Personal Problems Business Problems Home Problems Church Problems
		Family Praying	
		Group Praying	
Live It Out James 1: 22	{	By Being	Regular in Worship Active In Stewardship Persistent In Service Loyal To Christ and the Church Consistent In Daily Living

KEEP THIS CARD AS A DAILY REMINDER

Tear off. Sign name. Place on offering plate or give to Pastor.  
Believing that these objectives are worthy of my support, I am glad to join in the movement to ☐ Read It Through. ☐ Pray It Through. ☐ Live It Out.

Name .....  
Address .....

# Seven Heresies Of Religious Publicity

By William Bernard Norton

**I**T WAS suggested that I ought to caption this article *The Seven Deadly Sins*, in harmony with traditional nomenclature. I have declined to do so because I regard these heresies as the result of misconceptions of the nature and purposes of religious publicity, errors to be corrected rather than sins to be forgiven.

## 1. It is a heresy to allow desires and intentions to take the place of action.

This is the most deadly and the most prevalent heresy of all. It would be rare to find a minister who had not read news and editorials in the daily and even in the religious press that led him to feel pleasure or indignation, so that he would say to himself, "Here are some things that ought to be commended, denounced or corrected." Yet he failed to act.

St. James characterizes this failure: "For whoever listens and does nothing, is like a man who glances at his natural face in a mirror; he glances at himself, goes off, and at once forgets what he was like." Stanwood Cobb in his book, *Discovering the Genius Within You*, says, "All of us have visions of what we might accomplish. All of us dream of achievement. The danger is that such dreams tend too often to be substitutes for action. They serve as an anodyne instead of a stimulus." It is time to revive the old saying, "Strike while the iron is hot."

## 2. It is a heresy to think that publicity can be a substitute for good preaching, prayer, pastoral nurture or wise church administration.

The first principle in honorable advertising is to be sure you have the best possible products worthy of the praise you bestow upon them. Dr. W. L. Watkinson once quoted an advertiser as saying, "Since I cannot improve the quality of the product, I am improving the box in which it is contained." The highest spiritual values ought to have continually improving publicity containers.

## 3. It is a heresy to think that effective religious publicity must be sensational.

Publicity ought to be original, creative, arresting in substance and form but it ought not to be bizarre or extravagant. Banks used to think that advertising was undignified and even a sign of weakness. Here is an advertisement of a bank in Portland, Oregon, which illustrates the modern tendency and furnishes a suggestion to churches: "This bank has a service to render to the members of this community. Without advertising you would never know the spirit

### WHY RELIGIOUS EDITORS GO INSANE



The above cartoon was drawn by one of the staff of the *Chicago Tribune* at the time that Dr. Norton was the religious editor of that paper. He used it on his stationery when writing to correspondents who failed to get their material in on time, or for some other reason, brought worry to the editor. Not a bad idea, is it? The editor of *Church Management* might do worse than to consider this.

of helpfulness and friendliness that this institution extends to you. Only through the medium of the newspapers can we tell our story."

## 4. It is a heresy to think that religious publicity need be selfish.

On the contrary the most fundamental principle of publicity and advertising is to think of others. The minister must think of his constituency, the general public and the desires of the editor, if he would gain access to the columns of the press.

A prominent pastor in the east in a widely syndicated article stated that while his own church had sufficient funds to enable him to advertise, he refused to do so because he was unwilling to put himself in competition with his fellow ministers who were not able to obtain the necessary funds. If this minister had understood the altruistic instead of the selfish idea back of advertising he would not have expressed such a heresy. He could have helped his poorer brethren by his paying for the

insertion of a brief religious editorial to be surrounded by the inexpensive announcement cards of all the related churches, an expense the poorest could have borne. He could also have realized that when strong churches advertise or furnish news a religious atmosphere is created which is a benefit to all.

## 5. It is a heresy to think that publicity is a liability and not an asset to the church.

Some church officials look on advertising as merely an added expense, but many churches have found that religious publicity in news and advertising paid in enlarged audiences, increased interest and financial support. The only way to be certain is to test the matter by experiments and observation. Publicity ought to find a legitimate place in every church budget along with the salaries of the ministers, choir, heating, lighting and caretaker service.

## 6. It is a heresy to think that religious publicity differs in essence from other forms of publicity.

A religious news story written for the daily newspaper must conform to the same technical requirements demanded of those written for business, politics or sports. A poster announcing a church meeting ought to have the lettering as readable, properly spaced and attractive as the poster telling the merits of a favorite soap, toothpaste or automobile. A photographer must observe the same laws of light whether he is taking a picture of a minister or a criminal.

## 7. It is a heresy to think that effective religious publicity is a matter of chance.

I once heard a Sunday School teacher say to a class of college students: "You young men wouldn't expect to recite in your geometry, chemistry or history classes without previous study and yet you come here Sundays thinking you can answer any question in the Bible without having looked at your lesson before you come." Ministers rightly devote much time to the preparation of sermons and to the manner of their delivery. They study the most effective methods of church finance. They promote training courses in religious education and missions and give time and effort to athletics and recreational activities. Why then should the important matter of church publicity be a matter of haphazard? Several books dealing directly with religious publicity are available. Help can be obtained by interviewing commercial men and by

careful study of magazines, dailies, and other advertising material.

When I came to Portland, I found two pastors who were well skilled in church publicity. I inquired of them the secret of their success. To my astonishment the first one replied, "I got my start hearing three lectures on the newspaper by you at Garrett Biblical Institute." The second one said, "I got my start by attending a class in the psychology of advertising, taught by Dr. Walter Dill Scott, president of Northwestern University." If religious publicity were taught in all theological seminaries and training schools, at ministerial conferences and at young peoples' institutes, we would soon get a church constituency publicity-minded and trained.

### A Praying Church

(Continued from page 206)

that problem. Helpful suggestions may be offered; but prayer is too personal, too intimate, too subjective a thing to programize. The music, the teaching, the finances of a church can be programized. To attempt it with the prayer life of a church would be like beating time for the conversation of the returning prodigal with his father. I make that statement fully aware of the service rendered to thousands of Christian people by standardized books of prayer; of the help given by sermons, even series of them, on the subject of prayer; of such books as the well known *Fellowship of Prayer* (Lenten) and Fosdick's *Meaning of Prayer*; of the use of set times and places and forms of prayer; of family prayer, prayer meetings, prayer groups, and many other devices to stimulate the practice of prayer in the church.

I have used all of these methods and many others. They have value only so far as they afford guidance, understanding and expression for something basic to the whole subject, namely, a conscious sense of need for God in the individual life and—nor can this be omitted on any terms from a real prayer life—the carrying forward of the work of God begun by Jesus Christ and committed to his church as its supreme task. So long as prayer is conceived of merely in terms of self-centered needs, spiritual or material, it is not prayer in Christ's full rounded thought of it. Note that while he often prayed for himself, it was almost always coupled with the thought of his mission for others, for the world. Matt. 9: 35-10: 4 (Cf. Lk. 6: 12-19); John 17, entire chapter especially verses 5, 9, 20. Note also Paul's emphasis on this point in Eph. 6: 17-20; 1 Tim. 2: 1-8.

One thing remains to be said by way of suggestion: It offers the nearest

## Watch Night Service

### Moulton Memorial Baptist Church, Newburgh, New York

#### NEW YEAR'S EVE—WATCH NIGHT SERVICE 9:30-10:30

Congregational singing conducted by Edmond Marvin

#### ILLUSTRATED HYMN

O Zion Haste and O Little Town of Bethlehem

NATIVITY—A story of Christmas in pictures with a Bible text

ILLUSTRATED HYMN—Silent Night

#### TWO MINUTE RESOLUTIONS

Deacons

Trustees

Church School

Missionary Society

Choir

Ushers

Boy Scouts

Senior BYPU

Junior BYPU

Senior Guild

Junior Guild

Sexton

Music Director

Pastor's Assistant

Pastor

#### YOUR RESOLUTION

ILLUSTRATED HYMN—Jesus Shall Reign

#### RECREATION 10:30 11:30

HUMOROUS SKETCH—Her one proposal Directed by Elizabeth Stone

READING—Mrs. Black's visit to the Capitol Grace Groves

GET-ACQUAINTED GAMES for all ages under the direction of Mrs. Norman Conklin and Mr. Charles Fenwick

REFRESHMENTS—Philathea Class in charge

11:30 P. M. 1931 to 12:01 A. M. 1932

ILLUSTRATED HYMN—Where Cross the Crowded Ways of Life

DEVOTIONS

Mr McCollum

#### LORD'S SUPPER

ILLUSTRATED HYMN—Abide With Me

We Silently Resolve

thing to a program of prayer that I feel safe in presenting. Most so-called programs tend to become artificial because they are programs and not the expression of a real sense of spiritual need. That sense of need as a church matter must have its source in the sense of spiritual need in the heart of the minister himself. Right at that point is the crux of the whole matter. Right at that point is the most obvious and important part of the minister's place in the church. He may be a fine mixer, a fine preacher, a fine organizer, a fine financier, but if the spiritual objectives of these accomplishments are not uppermost in his mind—actually, not professionally—he has missed his calling.

In a sense that is deeper than any other thing in his whole work the minister's leadership in making people feel their own spiritual needs is his first responsibility. If they sense the fact that he has found in God himself the power to live and serve and also to meet their needs they will soon discover their own needs by sheer force of a great example and will not be long in finding that prayer is their real means of help as well as his. Again I emphasize the fact that this is his specialty as a minister,

his real reason for being a minister. It lies at the basis of all the evangelistic, social service, educational, community and world wide values of the church. It releases God's power in and through his church.

This means that the building of a praying church is the building of a church shot through and through with the purposes of Christ and depending on his methods of achievement wrought out through the personality of the minister and imparted through prayer to the life of the church. With that assumed and assured almost any program of prayer for a church will be of value, provided it does not become a graven image, an object in itself of dependence and worship.

#### SERVICE

A poor man served by thee shall make thee rich;

A sick man helped by thee shall make thee strong;

Thou shalt be served thyself by every sense

Of service which thou renderest.

—MRS. BROWNING.



# A Selected List Of Religious Dramas

(Endorsed by the Religious Drama Guild, Mary P. Hamlin, Percival Wilde and Fred Eastman, Editors)

THE guiding principle in the selection of the following plays has been that of adaptability for the churches' use in services of worship and of religious education. The definition of religious drama has been this: A religious drama is one which has a religious effect upon an audience, that is, it sends the audience away exalted in spirit and with a deepened sense of fellowship with God and man. The selection has been for the use of adults and older young people rather than for children.

## A. COLLECTIONS

1. *Modern Religious Dramas*, edited by FRED EASTMAN. Eleven one-act plays and two pageants. All dramatic, all modern, and all religious in that they produce a religious effect upon audiences. Holt. \$1.00.
2. *Worship through Drama*, by ALEXANDER and GOSLIN. Twelve dramatic services of worship designed for the adult congregation. Presented first in the Riverside Church (Dr. Fosdick's), New York, 1929-30. Harpers. \$5.00.
3. *Bible Dramas*, First and Second Books, by WILLIAM FORD MANLEY. Twenty-three biblical plays as presented over the radio by the National Broadcasting Company and now adapted for use of church groups. Revell. \$2.00 per volume.
4. *The Sinner Beloved and Other Modern Biblical, Miracle and Morality Plays*, by PHILLIPS E. OSGOOD. Two of these are designed for the parish house, seven for the church. Harpers. \$1.75.
5. *Dramatic Services of Worship*, by ISABEL K. WHITING. Ten dramatic services commemorating important episodes in Bible history, in literature, and in the lives of spiritual leaders. All arranged for the church school. Beacon Press. \$2.00.
6. *Little Plays of St. Francis*, by LAWRENCE HOUSMAN. A dramatic cycle from the life and legend of St. Francis of Assisi. Cape & Smith. \$3.00. Also published individually in pamphlet form by the Walter H. Baker Company, Boston, at fifty cents each.
7. *Plays and Pageants for the Church School*, edited by MARIE W. JOHNSON. Fifteen simple pageants and playlets designed for children and young people. By various authors. Beacon Press. \$2.00.
8. *Plays for Seven Players*, by CHARLES RANN KENNEDY. Eight plays by the author of *The Servant in the House*. University of Chicago Press. \$5.00.

## B. INDIVIDUAL PLAYS

### a) FOR PASSION WEEK AND EASTER

1. *The Resurrection*, by ROSAMOND KIMBALL. Four scenes. Twelve men,

## SPONSORING GROUP FOR RELIGIOUS DRAMA

### A Plan Proposed by Prof. Fred Eastman

1. NAME—"The Religious Drama Guild."
2. PURPOSE—To appraise religious dramas and to compile a selected list of the most worthy ones in order to help churches raise their standards in this art.
3. METHOD—A Board of Editors (comparable to the Book of the Month Club Board) and one paid reader who would receive manuscripts only from publishers (such as French, Baker, Dramatic Publishing Co., etc.), cull out the unsatisfactory ones and submit the remainder (not more than three or four a month) to the Board of Editors. When the latter have approved a manuscript, it could then be printed by the publisher to whom it was originally sent and he could announce that it had been endorsed by the Religious Drama Guild.
4. THE BOARD OF EDITORS—Proposed for this Board are the following:  
Percival Wilde  
Mary P. Hamlin  
Fred Eastman  
These editors to serve without pay, as a contribution of their critical judgment to the service of religion.
5. FINANCING—The first reader should be a person of mature and disciplined judgment, paid for his services on a piece-work basis by the publishers who submit manuscripts to him. Possibly \$2.00 for a one-act play and \$5.00 for a full-length play (this rate is purely tentative).

### 6. ADVANTAGES

- (a) To the churches: Within a short time a list would be available which churches and other religious organizations could depend upon as containing plays of dramatic and religious value.
- (b) To publishers: They would be spared the risk of publishing many manuscripts. They would have fewer but better religious plays.

This list is being republished in leaflet form so that it will be available for churches, directors of religious education and dramatic directors. Single copies, ten cents; \$5.00 per hundred. Address Church World Press, Inc., Auditorium Building, Cleveland, Ohio.

- three women, the voice of Jesus. An Easter service arranged for tableaux and a reader from biblical text. Samuel French, 25 West 45th St., New York. 35 cents. (No royalty.)
2. *The Terrible Meek*, by CHARLES RANN KENNEDY. For description see No. 46.
3. *The Triumph of the Defeated*, by FRED EASTMAN. An Easter pageant.

Eight speaking parts; thirteen non-speaking parts; an organist and invisible choir. Requires no scenery and is designed for the chancel or church platform. Plays about one hour. The theme is the ultimate triumph of the courageous and righteous souls who are defeated by the forces of fear and hatred. Samuel French, 25 West 45th St., New York City. 35 cents. (Royalty, \$5.00.)

4. *Dust of the Road*, by KENNETH SAWYER GOODMAN. Three men, one woman. While written for Christmas, it can easily be adapted for Easter by the changing of one or two lines. Stage Guild, Railway Exchange Bldg., Chicago. 50 cents. (Royalty, \$10.00.)
5. *The Two Thieves*, by ESTHER WIL-LARD BATES. One act. Two men, a choir (unseen), a harpist (unseen). A short dialogue play for Good Friday. Walter H. Baker, 41 Winter St., Boston. 35 cents. (No royalty.)
6. *Saint Claudia*, by MARSHALL N. GOULD. Three acts, five scenes. Nine men, seven women, one child, extras. A play about the wife of Pilate and her conversion to the Christian faith. Pilgrim Press. 65 cents.
7. *He Came Seeing*, by MARY P. HAM-LIN. One act. One setting, simple interior of a house in Jerusalem. Three men, two women, and neighbors, including a few children. A dramatization of the story of a blind man whom Jesus healed. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, \$5.00 when no admission is charged, \$10.00 when admission is charged.)
8. *The Rock*, by MARY P. HAMLIN. Three acts, four scenes. Six men, five women. A character study of Simon Peter. Pilgrim Press, 19 South LaSalle St., Chicago; and 14 Beacon St., Boston. 50 cents. (No royalty.)
9. *The Lord's Prayer*, by FRANCOIS COP-PEE. One act. Three women, three men, and two extras (soldiers). A story of the French commune. Walter H. Baker Co., 41 Winter St., Boston. 35 cents. (Royalty, \$3.00.)
10. *The Steeplejack*, by KATHERINE KES-TER. One act. Six men, three or four women. Fitzgerald Publishing Corporation, 14 E. 38th St., New York. 35 cents. (Royalty, \$5.00.)
- b) FOR CHRISTMAS
11. *The Christmas Pageant of the Holy Grail*, by W. RUSSELL BOWIE. Four scenes, arranged for reader and tableaux. Twelve to fifteen characters. King Arthur and his Knights, the Round Table, and the Holy Grail, in pageant form. Abingdon Press, 740 Rush St., Chicago. 25 cents. (No royalty.)
12. *Why the Chimes Rang*, by ELIZABETH MCFADDEN. One act. One man, one woman, two children, extras. Chorus and chimes needed. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, \$5.00 where no admission is charged, \$10.00 otherwise.)
13. *The Nativity*, by ROSAMOND KIMBALL. Four scenes. Nine young men, two women, children. A Christmas service arranged for a reader from biblical text, and tableaux. Samuel French, 25 West 45th St., New York. 35 cents. (No royalty.)

14. *Lost Children*. A Christmas Play for children in one act, by DOROTHY E. NICHOLS. Six girls, three boys. Longmans, Green & Co., 55 Fifth Ave., New York. 50 cents. (Royalty, \$10.00 where admission is charged, \$5.00 where no admission is charged.)
15. *The Boy Who Found the King*, by MARGUERITE KREGER PHILLIPS. Three scenes. Ten men, five women, and a few extras. Samuel French, 25 W. 45th St., New York. 35 cents. (Royalty, \$10.00 when admission is charged, \$5.00 when no admission is charged.)
16. *Dust of the Road*, by KENNETH SAWYER GOODMAN. A one-act drama. Three men and one woman. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. Stage Guild. Railway Exchange Bldg., Chicago. 50 cents. (Royalty, \$10.00.)
17. *The Enchanted Christmas Tree*, by PERCIVAL WILDE. Two men, one woman, eleven children from ten to sixteen years of age, also carolers off stage. One living room scene. Modern fantasy. Plays about one hour and fifteen minutes. Walter H. Baker, 41 Winter St., Boston. 50 cents. (Royalty on application.)
18. *What Men Live By*, a dramatization by VIRGINIA CHURCH of the story by LEO TOLSTOI. One act, two scenes. Five men, three women, two children, an angel, and a little devil. Plays thirty minutes. Walter H. Baker, 41 Winter St., Boston. 35 cents. (Royalty, \$10.00.)
19. *The Traveling Man*, by LADY GREGORY. A one-act miracle play for Christmas. One man, one woman, one boy. Plays about twenty-five minutes. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, \$5.00.)
20. *The Tinker*, by FRED EASTMAN. For description see No. 34.
21. *The Coming of Christ*, by JOHN MASEFIELD. Designed for the chancel. Thirteen men, one woman, several attendants, and a chorus. A poetic production of great beauty, but difficult. Macmillan, New York. \$1.50. (Royalty on application.) Music separate, by Gustav Holst. Curwen, Inc., Germantown, Philadelphia. \$1.50.
22. *A Sign Unto You*, by JEAN LEE LATHAM. One act. Scene: a living room. Time, 35 minutes. Two men, three women, one child (who does not speak). The story of how a waif brings the Christmas spirit to a self-satisfied group of rich people. 35 cents per copy. The Dramatic Publishing Co., 542 S. Dearborn St., Chicago. (No royalty.)
23. *One Night in Bethlehem: A Play of the Nativity*, by KATHERINE S. BROWN and GLENN SMITH TINNIN. In a prologue and five scenes. Twenty men, six women, and carollers. Samuel French. 35 cents. (Royalty, \$5.00 where no admission is charged; \$10.00 where admission is charged.)
24. *The Trouble With the Christmas Presents*, by MARY P. HAMLIN. A comedy in prologue and one act. Four boys, five or six girls. Samuel French. 35 cents. (Royalty, \$10.00.)
- c) GENERAL
25. *What Men Live By*, a dramatization by VIRGINIA CHURCH of the story by LEO TOLSTOI. One act, two scenes. Five men, three women, two children, an angel, and a little devil. Walter H. Baker Co., Boston. 35 cents. (Royalty, \$10.00.)
26. *Pawns*, by PERCIVAL WILDE. One act. Five men characters. Characters are simple peasants on either side of the Austrian-Russian frontier. Having been friends for generations, war makes them enemies and brings disaster until they reassert their common humanity. Walter H. Baker, Boston. 35 cents. (Royalty \$10.)
27. *Granny*, by MARGUERITE H. BRO. One act. Two men, three women, one fourteen-year-old boy. A missionary slant makes it suitable for a missionary society production as well as for general use. Powell & White, Cincinnati, Ohio. 30 cents. (Royalty, \$5.00.)
28. *The Color Line*, by IRENE TAYLOR MACNAIR. One act. Three men, three women. About thirty minutes. The problem of the missionary in China and the Chinese student in America. Missionary Education Movement, 150 Fifth Ave., New York. 25 cents. (No royalty.)
29. *The Slave With Two Faces*, by MARY CAROLYN DAVIES. An allegory in one act. Four men, three women. Samuel French, 25 W. 45th St., New York. 35 cents. (Royalty, \$5.00.)
30. *Ba Thane*, by EDNA A. BALDWIN. A one-act play of Burma. Four men, three women. Student Volunteer Movement, 254 Fourth Ave., New York. 25 cents. (No royalty.)
31. *The Great Choice*, by FRED EASTMAN. A peace play in one act. Four men and four women. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, \$5.00.)
32. *America on Trial*, by FRED EASTMAN. A pageant-play in one act. No scenery. Thirty to forty characters. Samuel French, 25 W. 45th St., New York. 35 cents. (Royalty, \$5.00.)
33. *Bread*, by FRED EASTMAN. One act. Two men, three women. About twenty-five minutes. The struggle of a modern farm family for economic independence and culture. Samuel French, 25 West 45th St., New York. 30 cents. (Royalty, \$5.00.)
34. *The Tinker*, by FRED EASTMAN. A three-act modern comedy, religious in its effect. Four men, three women. One set—a living room. Plays two hours. The Walter H. Baker Co., 41 Winter St., Boston. 75 cents. (Royalty, \$15.00.)
35. *A Sinner Beloved*, by PHILLIPS E. OSGOOD. Prologue, one act, and epilogue. Six men, three women, three children, extras. A dramatization of the story of Hosea. Harpers, 49 East 33rd St., New York. (Other plays included in the same volume.) \$1.75. (No royalty.)
36. *A Pilgrim Mother*, by HELEN MAY CROCKETT. One act. Three men, four women, one eleven-year-old boy, and one thirteen-year-old boy. A play built around the struggles of a Pilgrim mother who tries to hold her brood together in spite of a shiftless husband. Pilgrim Press, 14 Beacon St., Boston. 50 cents. (No royalty.)
37. *The Neighbors*, by ZONA GALE. One act. Two men, six women. Humorous treatment of a dramatic situation in a village. Religious in its effect on an audience. About one hour. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, \$10.00 when admission is charged, \$5.00 when it is not.)
38. *Spreading the News*, by LADY GREGORY. One act. Seven men, three women. About forty minutes. A delightful satire of gossip neighbors. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, \$5.00.)
39. *Joint Owners in Spain*, by ALICE BROWN. One act. Four women. Walter H. Baker, Boston. 35 cents. (Royalty, \$5.00.)
40. *The Mark of the Master*, by ROBERT C. KEMPER. One act. Six men, one woman. A biblical and imaginative play centered around Peter and his conflict with Caiaphas and Annas. Powell & White, Cincinnati, Ohio. 30 cents. (Permission to use granted with the purchase of six copies.)
41. *Outward Bound*, by V. SUTTON VANE. Three acts. Six men, three women. One interior. Modern costumes. The scene is laid on board a ship outward bound, but whither? It is gradually learned that all the characters, with two exceptions, are dead. The play is religious in effect. Samuel French, 25 West 45th St., New York. \$1.35. (Royalty on application to the publisher.)
42. *The Bishop's Candlesticks*, by NORMAN MCKINNEL. One act. Three men, two women. A dramatized incident from Victor Hugo's *Les Misérables*. Samuel French, 25 W. 45th St., New York. 30 cents. (Royalty, \$5.00.)
43. *The Little Father of the Wilderness*, by AUSTIN STRONG and LLOYD OSBORNE. One act. Six men, one woman, and several extras. A story about Père Marlotte, a heroic Jesuit priest, missionary to America. The scene is laid in the court of Louis XV. Samuel French, 25 W. 45th St., New York. 50 cents. (Royalty, \$10.00.)
44. *Little Plays of St. Francis*, by LAURENCE HOUSMAN. "The Builders," "Brother Wolf," "Sister Clare," "The Chapter," "Brother Juniper." All one act. 20 to 30 minutes. Six or more speaking parts, mostly men. Walter H. Baker Co., Boston. 50 cents each. (Royalty, \$5.00 each.)
45. *The Valiant*, by HOLWORTHY HALL and ROBERT MIDDLEMASS. One act. Five men, one woman. A story of a sacrifice made by a criminal to keep a knowledge of his shame from his family. Longmans, Green & Co., 55 Fifth Ave., New York. 50 cents. (Royalty, \$10.00.)
46. *The Terrible Meek*, by CHARLES RANN KENNEDY. One act. Two men, one woman. To be played in darkness. Harpers, 49 E. 33rd St., New York. \$2.00. (No royalty.)
47. *The Table Set for Himself*, by ELENÉ WILBUR. One act. Scene: a cottage interior. Three men, five women and a boy. Built on the Irish legend that every Christmas Eve the Christ Child comes to see how the world remembers Him. Long-

(Now turn to page 228)



# The Music Of The Church

By Ethan Bradley

**A** CONSTANTLY increasing familiarity with good music is creating a demand for adequately trained musicians at the organ and piano and in the position of choir director. The quartet is no longer an institution in the church, but is giving way to great choruses with infinite possibilities for co-operating with the minister in making the services more reverent and beautiful.

In line with these changes was a coaching conference for organists and choir directors recently conducted by Reginald L. McAll at the New Jersey School of Methods. Some of the subjects discussed were Rehearsal of choir, worship, special techniques for playing church music, diction and rhythm, hymn interpretation at the piano, congregational singing, choir library and materials, organizing the young people for church music. Three days were allotted for the course and the students were unanimous in their request for a full week next year.

In organizing the great choral pageant for the Olympic Games in Los Angeles, Mrs. Grace Widney Mabree discovered many interesting things about the music interest in her own city—perhaps the most amazing being the fact that it contains forty thousand Japanese, ten thousand Armenians, ten thousand Hungarians, and other nations were represented in large numbers. All these groups are organized and doing fine things among themselves. One Yugoslav said, "No one has ever asked us to take part in any big community affair before." It might be well for other cities to profit by the experience of Los Angeles.

H. Augustine Smith has compiled some interesting notes on American creative work in church music. These notes would make a varied program. First the tune is given and then the text follows.

**Ancient of Days**—"Ancient of days, who sittest throned"

This hymn by J. Albert Jeffery was composed in 1886 for the Bicentenary of the City of Albany, to be sung to the words, "Ancient of days who sittest throned in glory," also written for the Bicentenary by Bishop William C. Doane.

**Marion**—"Rejoice, ye pure in heart"

Composed in 1885 by Arthur H. Messter while he was organist and choir-master at Trinity Church, New York City. His "History of the Choir and

Music at Trinity Church" presents a most interesting account of the transfer of vested choir from gallery to chancel. This tune was written for the above text, by Edward Hayes Plumptre.

**He Leadeth Me**—"He leadeth me, O blessed thought"

By William B. Bradbury. One of the many tunes composed for church and Sunday school books by the chorister of the Baptist Tabernacle Festivals of the forties. A colleague of Lowell Mason, Thomas Hastings and George F. Root in musical institutes.

**Bethany**—"Nearer, my God, to Thee"

By Lowell Mason, dean of American church musicians for many years, organizer of public school music and musical institutes, prophet of a better day in the arts. Other Mason tunes are Missionary Hymn, Olivet, Laban, Hamburg and Antioch.

**Federal Street**—"O blessed Life! the heart at rest"

This hymn by Henry Kemble Oliver was so named from the street on which he lived in Salem, Mass. Through his eighty-five years he lived a unique musical life. He joined the Park Street Church choir at ten years of age; was a church organist for thirty-six years, received his Mus. D. degree from Dartmouth and his A. M. from Harvard. For four years he was the Adjutant-General of the State of Massachusetts.

**All Saints**—"The son of God goes forth to war"; "At length there dawns the glorious day"; "America, America, the shouts of war"

By Henry Stephen Cutler, a Boston and New York organist and a resident of the latter city for several years.

**Garden City**—"Our day of praise is done"

This hymn by Horatio Parker adds musical prestige to any hymnal, as do other Parker tunes like Stella, Victor's Crown, Courage and Pro Patria. This tune was composed for the dedication of a new church building and for his cathedral choir at Garden City, Long Island, where he was a teacher before going to Trinity Church in Boston and Trinity, New York.

**National Hymn**—"God of our fathers"; "Heralds of Christ"

By George William Warren, organist and choir-master at St. Thomas's Church, New York, for thirty years. A self-taught musician, a writer of famous anthems, one being "The Magdalene."

**Webb**—"Tis dawn, the lark is singing"; "The Morning light is breaking"; "Stand up, stand up for Jesus"

By George James Webb, organist through forty years in Old South and other Boston churches; originally written for the words, "'Tis dawn, the lark is singing."

**Materna**—"O mother dear, Jerusalem"; "O beautiful for spacious skies"

By Samuel Augustus Ward. So named because of the oft-associated text, "O mother dear, Jerusalem." Now generally accepted as the official setting for "America, the Beautiful." Mr. Ward was the head of a music store in Newark, N. J., for more than twenty years. He also conducted the Orpheus Club of that city for a number of years.

**Toplady**—"Rock of ages, cleft for me"

This tune by Thomas Hastings brings to the fore one of the most successful hymn writers of America. He wrote six hundred hymns, composed more than a thousand hymn tunes and edited fifty volumes of music. His tunes, Ortonville, Retreat and Zion, are equally famous.

**Chautauqua**—"Day is dying in the West"

This hymn by William Fisk Sherwin is America's summer hymn tune, sung at Chautauquas, summer camps, vesper services. It was composed at the Mother Chautauqua, Chautauqua, N. Y., where Sherwin was musical director.

**Coronation**—"All hail the power of Jesus' name"

Oliver Holden, the carpenter-musician. He is known everywhere by his one tune, sung in America to the words, "All hail the power of Jesus' name." He helped to rebuild Charlestown, which had been burned by the British. He was also a large real estate operator, and was in the Massachusetts House of Representatives for eight terms.

**Manoah**—"Begin, my tongue, some heavenly theme"; "Thou Grace divine, encircling all"

By Henry Wellington Greatorex. One of the many arrangements of hymn tunes from opera, cantata, sonata and symphony. Manoah was originally a duet from the opera, "La Gazza Ladra," by Rossini. Seymour, another Greatorex arrangement, is from Weber's "Oberon." Greatorex was a brilliant organist in Hartford, New York City, and Charleston, South Carolina, where he died of yellow fever at the age of forty-five.

**Erie**—"What a friend we have in Jesus"

By Charles Crozat Converse. He studied music in Germany under Richter and others. He declined a professorship of music at Cambridge, England, and studied for the bar, later receiving his LL. D. He wrote many musical works, such as overtures, chorales, cantatas, two symphonies, ten sonatas and an oratorio.

**Gower's Recessional**—"God of our fathers, known of old"

By John H. Gower, an English organist who came to this country while a young man and engaged in mining near Denver, where he died, 1922. This mining engineer was a successful hymn tune writer, as attested to by his tunes, Gower's Litany, Saint Botolf, Neilson and Reliance. He was for many years organist at the Protestant Episcopal Cathedral of Denver.

(Now turn to page 232)



# Church Bulletin Service

## Items Which Will Brighten Your Church Calendar

### NEW YEAR'S THOUGHTS

Let us walk softly, friends;  
For strange paths lie before us all  
untrod,  
The New Year, spotless from the  
hand of God,  
Is thine and mine, O friend.

Let us walk straightly, friend;  
Forget the crooked paths behind us  
now,  
Press on with steadier purpose on  
our brow,  
To better deeds, O friend.

Let us walk gladly, friend;  
Perchance some greater good than  
we have known  
Is waiting for us, or some fair hope  
flown  
Shall yet return, O friend.

Let us walk kindly, friend;  
We cannot tell how long this life  
shall last,  
How soon these precious years be  
overpast;

Let love walk with us, friend.  
Let us walk quickly, friend;  
Work with our might while lasts our  
little stay,  
And help some halting comrade on  
the way;  
And may God guide us, friend.

Lillian Gray.

### CALL THE PASTOR

With curtailed staff and help, many concerns are on the mind of the pastor and many duties fall upon him. He has no time left to play "Hide-and-go-seek," "Find-me-if-you-can" with the sick and those in need of spiritual comfort.

Scarcely a week goes by but someone reports irritated that he has beat the pastor at this game. He was sick and the pastor didn't know it. One would think that fifteen hundred people would be more sporting than thus to rag one poor man.

No help can be more vital than spiritual help in time of sickness. Faith and renewed trust in God makes every organ of the body function better and every corpuscle in the blood perform its disease-resisting function better. This is simply a scientific fact. You are neglecting a real help to physical recovery and a real opportunity for spiritual benefit if you don't have a member of the family, a friend or neighbor call the pastor when you are ill.

From the pastor's point of view he would feel amply repaid and well satisfied if he could spend all his time going from bedside to bedside bringing folk to find some resource and reality in God in their present need that they never knew before. That is glad Christian ministering.

—From *This Week*, First Lutheran Church, Dayton, Ohio.

### WEEK OF PRAYER FOR THE CHURCHES

Sunday, January 1, to Saturday, January 7

Sunday, January 1. First Things First  
Matthew 6: 25-34; Matthew 13: 44-46; II Corinthians 8: 1-5; Matthew 16: 24-26; Mark 10: 17-22

Monday, January 2. The Church's Treasure in Childhood and Youth  
Mark 10: 13-16; II Timothy 2: 1-3; Matthew 19: 16-22; Ecclesiastes 12: 1; I Timothy 4: 12-16; II Samuel 18: 24-33

Tuesday, January 3. The Unity of the Faith  
John 17: 20-26; Philippians 2: 1-11; Ephesians 4: 1-16; I Corinthians 1: 10-17; Romans 12: 3-8

Wednesday, January 4. Facing Our Unfinished Tasks  
Galatians 6: 6-9; Maathew 9: 35-38; Matthew 28: 18-20; Acts 1: 6-8; Luke 10: 25-37

Thursday, January 5. Marshalling Our Forces  
II Kings 6: 15-17; Acts 1: 8; John 16: 7-13; Zechariah 4: 6

Friday, January 6. A Witnessing Church  
Acts 1: 8; Acts 3: 14-15; Acts 4: 13-21; Acts 5: 33-42; John 9: 13-25

Saturday, January 7. The Secret of Prevailing Power with God and Men  
Matthew 6: 5-15; Matthew 7: 7-11; James 5: 16-18; Matthew 21: 18-22; Luke 11: 5-13; Acts 1: 12-14.

A leaflet giving topics, Bible references and prayers for the Week of Prayer Program may be secured from the Federal Council of Churches, 105 East 22nd Street, New York City. Price \$1.50 per 100.

### A PRAYER FOR THE YEAR

By ALFRED JENNINGS FUNNELL

"I have put an opened door in front of you, which no one can shut; because you have but a little power, and yet you have guarded my word and have not disowned me."—Rev. 3: 8.

¶ Our Father, God: Something deep and haunting in our hearts draws us to the altar of prayer; the old year has passed, and now that the New Year opens before us, "opening a new door which no one can shut," we are constrained to look through this open pas-

sage and view what the future holds for us.

¶ Open Thou Our Eyes, O Lord, that we may see Thee as a light shining, through all mystery, a love glowing in all fellowship, a worker toiling within us, toward a higher good not yet attained. Teach our hearts forbearance, tenderness, love, patience, endurance; make us, O Lord, strong to endure and overcome every temptation, trustful always of Thy strength and Thy willingness to help Thy believing children.

¶ O, God, Most Merciful, whatever may lie just beyond the "opened door" of joy, or of sorrow; help us so to put our trust in Thee that each experience may bring us into closer fellowship with our loving Father, and into greater sympathy with our fellow men.

¶ Teach Us, O Lord, to think Thy thoughts after Thee, finding in what Thou wouldst have us be, a revelation of Thyself; purify us of all unbelief, and renew in us a vision of the truth that redeems body, mind and soul. Make us helpers, one of another, in the higher life, comrades in faith, partners in joy, comforters in suffering, serving Thee and Thine, O Lord, in all patience, endurance, suffering, fellowship, until life's "opened door" is closed and we find ourselves within the "pearly gates" of the City of our God—till the shadows flee away, and we awake in Thy likeness. Amen.

### ONE YEAR TO LIVE

If I had one year to live?  
One year to help; one year to give;  
One year to love; one year to bless;  
One year of better things to stress;  
One year to sing; one year to smile;  
To brighten earth a little while;  
One year to sing my Maker's praise;  
One year to fill with work my days;  
One year to strive for a reward  
When I should stand before my Lord,  
I think that I would spend each day,  
In just the very self-same way  
That I do now. For from afar  
The call may come across the bar  
At any time, and I must be  
Prepared to meet eternity.  
So if I have a year to live,  
Or just one day in which to give  
A pleasant smile, a helping hand,  
A mind that tries to understand  
A fellow-creature when in need,  
'Tis one with me—I take no heed;  
But try to live each day he sends  
To serve my gracious Master's ends.

—The Baltimore Sun.

These limbs,—whence had we them; this stormy force; this life-blood, with its burning passion? They are dust and shadow—a shadow system gathered round our me; wherein through some moments or years, the divine essence is to be revealed in the flesh.

Carlyle

# The Service Of Religious Faith To Mental Health

A Sermon by Harry Emerson Fosdick

*Preached at the Riverside Church, New York City*

*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*

*II Timothy 1:7.*

THESE are days, my friends, when we need all the resources we can find that will assist in creating and maintaining mental health. We who stand at the human end of this breakdown of economic security are of course impressed by its physical consequences: downright hunger and destitution, but that is not half the story. The mental, moral, emotional consequences are far more terrific. Is there anybody here this morning who one way or another, for himself or for somebody else, does not feel the strain? Listen, then, to this message from the Second Letter to Timothy: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Aye! that would be something to get out of one's religion.

This word from the New Testament, so close to our present need, at once suggests that it probably never has been easy to attain a sound mind. We moderns often pity ourselves in this regard. Our new civilization, we say, has so complicated life that the strain is breaking down the mental balance of many; insanity is increasing and nervous breakdowns multiply. To be sure, it is easy to recount those factors in modern civilization which so overstrain many and unbalance some. But let us remember that even though it be true that our modern civilization has in some regards increased the difficulties of healthy-mindedness, in other ways it has decreased them. Think of ancient fears and superstitions that once haunted our fathers which are not in our world at all—mysterious plagues that in a single year took off a large part of England's population, cause unknown, cure impossible; or belief in demons that scared sanity out of generations of common folk; or the paralyzing fear of hell; or the dread of torture for heresy; or in the economic life masses in penury so hopeless that even today it is difficult for us to imagine it. No, my friends, it probably never has been much easier than it is today to win that inner victory without which no good life is possible—a sound mind.

When, therefore, an ancient character like Paul talks to us about the contribution which his Christian faith has made to healthy-mindedness, he comes close to our need. For through Paul's burdened lifetime he was a healthy-minded man. He faced the contentious ingratitude of his followers. He faced the limitations of physical ill health, most bitter to an active man. He was brutally maltreated by his public enemies. He endured poverty, always skirting the ragged edge of destitution and ever and again falling over. And at last, after a long-drawn-out imprisonment, he met martyrdom. But through it all he kept a high morale and his last cry came from an unspoiled and unembittered soul: "I have fought the good fight, I have finished the course, I have kept the faith."

I do not see how we can avoid the

challenge of a healthy-minded man like that. We had better listen to him when out of so rich an experience he writes, as despite some scholars I hope he did write, in this particular portion of the Second Letter to Timothy, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Let us clarify our thought on one matter. "Healthy-mindedness" and "sick-mindedness" are not the common vocabulary of the pulpit. "Righteousness" and "sin" are the preacher's ordinary words. But while "righteousness" and "sin" are good words and have a long future ahead of them, they sometimes confuse the issue. What would you call pride, for example? A sin? Let us rather say that a self-conceited man has a sick mind. To see the truth of that, turn the matter around and consider the impression made on us by a fine specimen of humility. There is Mr. Einstein, for example, in his own lifetime by consensus of scientific opinion ranked along with Newton and Galileo. Already he is among the immortals, and he is told so, so that I suspect a similar thing has seldom, if ever, happened in the history of science. Listen, then, to Mr. Einstein himself: "Many times a day I realize how much my own outer and inner life is built upon the labors of my fellowmen, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received."

What is your first comment on that? Mine is that that man has a healthy mind.

If some one, now, is fearing that it is dangerous so to translate righteousness into healthy-mindedness and sin into sick-mindedness, I simply ask, What did Jesus call himself? A physician. How did he describe the people he tried to help? "They that are whole have no need of a physician, but they that are sick." Aye, they that are sick!

Indeed, thinking of you young people in particular, I ask you which ideal is the more attractive to you, to be righteous or to be healthy-minded? You know well that some of you here, if I called you sinners, would be moved not at all except, it might be, to hidden



DR. FOSDICK : RADIO PREACHER

Each Sunday afternoon Dr. Fosdick is heard over a coast to coast network of the National Broadcasting Company, in what is called the National Vespers. The New York time is 5:00 to 5:30 o'clock. The National Vespers is one of eleven religious radio programs conducted each week by the National Boardcasting company. During the first nine months of 1932, these programs had a weekly distribution of 364 station periods, an increase of 309 periods since 1928.

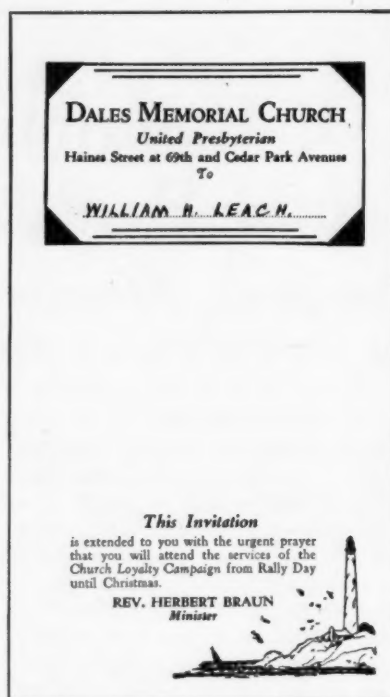


mirth, but if I could make you even dimly suspect that you are not healthy-minded, you would be disturbed. Behind all our callous consciences every one of us does want to be healthy—physically, emotionally, mentally healthy.

What tragedies have come from the changed meanings of a word! If in this pulpit today I should cry, "O young men and women, be holy!" what a mistake! Who wants to be holy? Nevertheless, go back to the original meaning of that word "holy"—whole, wholesome, healthy. That is what it means. Well, God hath given us not a spirit of fear; but of power, and of love, and of a sound mind.

In the first place, note that those most competent to interpret the meanings of vital Christian faith unmistakably testify that it does release interior sources of spiritual power, and if that is true nobody can afford to neglect it. For, as all the psychiatrists say and as every man must plainly see, one of the commonest sources of mental ill health is the consciousness of deficient resources and of consequent inadequacy for life. Why should we not feel inadequate for life? Look what it does to us! I have just been reading a new biography of George Eliot. When she was a young woman how she did want to marry Herbert Spencer! And, what is more, he played around with her for years of delightful friendship in common interests, so that their friends supposed of course they were going to marry. But he was coldly philosophical. One day he took a shilling and flipped it: heads he would marry, tails he would not. And it came down tails. Months afterwards, out of her convalescence from heartbreak, the young woman who was afterwards to be George Eliot wrote to a friend: "I am very well and 'plucky'—a word which I propose to substitute for happy, as more truthful." How many of us have had one way or another to learn to substitute "plucky" for "happy" as more truthful!

Multitudes of people today, faced by the cruel things that life sometimes does to them, are pounded quite to pieces, and the consequence is what the New Testament describes as "the spirit of fear,"—that is, an appalling sense of inadequacy for life. If there were time I could unroll a long list of unhealthy tricks which the human mind is guilty of in such a case. For some people, running away from their appalling sense of insufficiency, take to boasting; they talk and act as if they were as conceited as Lucifer, pathetically covering up with a crust of seeming pride their real humiliation and inferiority. Others fall into a persecution complex, blame somebody else for their inadequacy, brood over being hurt and wronged, and end, many



The Dales Memorial United Presbyterian Church of Philadelphia, gets attention for its church program by inscribing it for the personal attention of its members and friends.

of them, in the asylum with paranoia. Others take to day-dreaming, run away from these unhappy situations where they always feel inferior, into a fantastic world of make-believe, where they are always superior and come out on top, and so comfort themselves. Some become downright sick, fall into physical illness, frequently of an hysterical variety, their sub-conscious minds devising for them this escape, as often happens in shell-shock, whereby they may be pitied instead of blamed for their inadequacy.

What consequences a man who works with individuals sees arising from this familiar feeling of inadequacy for life! And all the time, my friends, there is only one healthy way out: power, personal power in life, spiritual resources that can be tapped, in the possession of which a man goes out into life saying like Paul, even though he was in prison when he said it, "I can do all things in him that strengtheneth me."

A religion that does not do something like that for a man is not functioning. Many people suppose that a man has so much power and no more! A man's energies, they think, are in a closed reservoir and when the demands are too much, they are exhausted. So they picture themselves, and the damage done by that familiar but false way of thinking is incalculable. For the seers of the spiritual life agree that the truth is something else altogether. We are channels of power—not closed reservoirs—

open channels of power, and at the fountainheads of our being it is possible to release power, set it flowing, so that one may not easily put limits around the quantity of power that might conceivably be let loose even through a simple life.

Consider. You are exhausted, limp, done for, and you come into the presence of a radiant personality who touches hidden springs in you and lo! the channels of your soul fill up and the riverbed of your power overflows. You are not a closed reservoir; you are an open channel through which power can flow. Here is a woman, apparently at the end of her resources, whose child falls ill, and mother-love in her sets free energies and staying power that will see her through long months of tireless watching. This thing we are talking of is not miles up in the air and mystical; it is solidly founded. Now, Christ had a similar effect on men. Simon Peter was not a closed reservoir; he was a channel, limited in size, to be sure, but still a channel, and when Christ released the fountain-head of his passionate loyalty and purposefulness, a power flowed through him that those who knew him in his early days never would have dreamed.

How can we put this, so that some one here who needs it can practically get hold of it? To believe in God, not far off but here, to understand prayer, not as a form of words but as an inner opening of the life to the Divine resources, and so to experience what the prophet said, "They that wait upon the Lord shall renew their strength;" to go out into life, in consequence, not afraid of being overborne, because you know you are not a closed reservoir that can be exhausted but a channel in touch with inexhaustible resources, and that therefore as your day is so shall your strength be,—that is vital, personal religion. If you have a little of it, deepen your experience in it. If you have none of it, for your own soul's health fulfil the conditions of getting it. For some day the sense of inadequacy stands on every threshold.

Do you remember what John Morley said about Gladstone? "He was one of that high and favoured household who, in Emerson's noble phrase, 'live from a great depth of being.'" Aye, for over fourscore years of amazing vitality! Be sure of this, that a spiritual phenomenon like that is no merely physical accident. Such healthy-minded souls live from a great depth of being.

In the second place, the New Testament tells us that God has given us not a spirit of fear, but of power, and of love. Now, the word "love" in the New Testament has nothing whatever to do with soft sentimentalism. Love in the New Testament is one of the strongest words in the vocabulary, representing



the kind of undiscourageable goodwill that could carry Christ to the Cross or float a soul like Paul's unembittered through many an angry sea. If there is any force on earth, religious or not, that can help a man to keep that undiscourageable goodwill about living, it is worth investigating, for as every one of us can plainly see, one of the most familiar causes of mental ill health is bitterness, plain bitterness about life. It may be some one says:

Why not? Why should one not be bitter? See what life does to us. The idea of pious sentimentalists that this world is just to the individual simply will not hold water; it is not just. Who hung on those three crosses? Christ and two thieves. Aye, that is life—the best and the worst all nailed up together and no justice anywhere. The poets indeed may sing:

"Truth forever on the scaffold,  
Wrong forever on the throne,—  
Yet that scaffold sways the future,  
and, behind the dim unknown,  
Standeth God within the shadow,  
keeping watch above his own."  
Does he? Does he indeed? Well, he waits a long while sometimes before he acts. And in the meantime the merciless heel of the world crushes innocence and guilt alike.

You see, my friends, how easy it is to grow bitter about life! And in personal, human relationships, as on an autumn day one walks through a rough country field and comes back covered with nettles, how easy it is to walk through life and accumulate stings! One knows well that some people are here this morning sorely tempted to bitterness and therefore to mental ill health.

For as soon as you see the other thing, an unembittered soul, generous, magnanimous, full of radiant and undiscourageable goodwill, you know that *that* is healthy-mindedness.

Consider a homely illustration of this. A century ago a French citizen left to the French Academy a fund which, increased by others, year by year, furnishes prizes for conspicuous exhibitions of virtue discovered in the French population. Here is a typical case: Jeanne Chaix, the eldest of six children—mother crazy; father chronically ill; she with no more money than the wages she earns in the pasteboard factory where she works, brings up the family, maintains the entire household, which, says the record, "subsists morally as well as materially by the sole force of her valiant will."

With these few facts, what do you know about Jeanne Chaix, standing there to receive her prize from the French Academy? You know this: she had not grown bitter; life had done hard things to her but she had not been embittered; she must have been sustained by an undiscourageable goodwill. She was a healthy-minded girl. While I do not know the facts, I suspect that, being French, she was a good Catholic too and that more than once when the burden

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did seem unjust and she was tempted to be bitter she went up to the church and prayed to the Blessed Virgin and came down again sweetened and reinforced. Have we any religion that does anything like that to us?

Bitterness imprisons life; love releases it. Bitterness paralyzes life; love empowers it. Bitterness sours life; love sweetens it. Bitterness sickens life; love heals it. Bitterness blinds life; love anoints its eyes.

In the third place, the New Testament tells us that God has given us not a spirit of fear, but of power, and of love, and of a *sound mind*. The Greek word for "sound mind" is not easy to translate. The Revised Version calls it "discipline." I suspect that the new psychological word "integration" comes close to it. That is to say, Paul's Christian faith pulled his life together, integrated it, and so made it sound, saved him from a split, scattered, aimless life, gave it direction and guidance and so unity and discipline, made life seem abundantly worth living, put purpose in it worth living for, and so incalculably contributed to healthy-mindedness.

If Christian faith can do anything like that for anybody, we might well look into it. For we know mentally sick people. What is the matter with a lot of them? Cynicism, futilism, disillusionment, nothing in life for them, they say, no meaning in the universe to live by, no purpose in the universe to live for,—and that is essential irreligion. There are multitudes of people who never will get a healthy mind until they get a vigorous religious faith.

Here in this church, as you know, we are not interested in the minutiae and peccadilloes of religion. So, I beg of you, do not erect against this truth we are driving at small matters of obsolete church custom, or of belated theology, or of perverted forms of religion that burlesque reality. What we are driving at now is basic.

Listen to this from a contemporary writer. "Is this, then, all that life amounts to? To stumble, almost by mistake, into a universe which was clearly not designed for life, and which, to all appearances, is either totally indifferent or definitely hostile to it, to stay clinging on to a fragment of a grain of sand until we are frozen off, to strut our tiny hour on our tiny stage with the knowledge that our aspirations are all doomed to final frustration, and that our achievements must perish with our race, leaving the universe as though we had never been?" Is this, then, all that life amounts to? Well, is it? If a man consents to the idea that it is, he has accepted a philosophy which, as a matter of fact, theorize about it as you will, is leading many into cynical contempt for life, an abysmal sense of futility in

## TO-DAY

### The Story of a New Publication

**T**HE Westminster Press of Philadelphia is offering a new departure in devotional material. It is a monthly periodical called *To-Day*. For each day of the month it offers a program of private or family devotions which includes a thought for the day, a Scripture verse, a meditation, a Scripture reference for further reading, and a prayer.

The preparation of each issue is assigned to some competent person. The change in the authorship each issue means a change in the point of view. The writer for the January issue is

Arnold Hilmar Lowe, pastor of the Kingshighway Presbyterian Church, St. Louis, Missouri. The writer of the February issue will be Miss Mabel N. Thurston. The reception of this little monthly, attractively printed and bound, will be further encouraged by the price, which is but five cents per copy, sixty cents per year.

Perhaps the reproduction of the material for one day will help to show its value. We have selected for this purpose the page for Monday, January 2, 1933.

*Many of us believe that our present calamity will compel us to put more of the spirit and of the teachings of Jesus into every human relationship.*

*The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.*

*Matt. 6:22*



**HIS WORLD OF GLOOM** and depression, of corruption and national strife, is not the only world. There is a world of happiness; there is a world of good things. Behind the dissolution of the old order we see the coming of the new day; we see youth forging new conceptions, new standards, new convictions. Behind the disasters of this postwar world, we see the first signs of a new era. Men talk of peace more than they have ever done before. The spirit of old rivalries and prejudices is in a death grapple with the spirit of good will and of comity. Behind political corruption we see the vanguards of new political alignments in which, to some of us, there lies the hope for honesty and integrity. Behind our economic disaster there is the promise of a new social order. The world is dark to those whose hearts are dark; but to those whose hearts are light and radiant the world is bright and full of promise.

**Read: Matt. 6: 19-34.**

Prayer: Save us, O Lord, from the mood of bitter judgments. Let us remember, O Father, that Christ died for sinful men and that in us, wayward and tainted, thou hast found a spark of thy divinity. Give us understanding minds; keep us from giving harsh judgments; and help us to find beauty and goodness in all of life. In Jesus' name. Amen.

living life, a disillusioned unwillingness to sacrifice for life. And cynicism, futility, and disillusionment are diseases of the mind.

Look out in imagination on that world we left today and must go back to tomorrow. If ever out of its chaos order comes and a more decent world for our children after us, who will be the builders of that better day? We may be sure of this: it will be the healthy-minded. The cynics and futilists? Never. The

disillusioned and discouraged who can find no profound meaning or purpose in life? Never! The healthy-minded must build the better day, and, we never will get a robust, vigorous, radiant, hopeful, healthy-mindedness out of the kind of irreligion that reduces man to a hapless victim stumbling by accident into a universe that does not want him, and clinging to the fragment of a grain of sand until he is frozen off.



For myself, I have lived long enough now and have seen enough of the appalling tragedies that fall on man and the broken social hopes that make his progress halting and unsure, to understand how deeply indebted to religion—even though a man may have got only a little of it by indirect contagion—we all are for any healthy-mindedness we may possess.

How strong faith does pull life together, put meaning into it, run purpose through it, put horizons around it! How, when we lose a battle, it reassures us that we may lose a battle and still win the war! In parched years how deep and cool a well it is into which to drop the buckets of our need! And in days like these, when evil seems triumphant and cynicism is easy and courage is hard, how it does unveil upon the surrounding hill tops the horses and chariots of fire!

Morale, says Professor Hocking of Harvard, "is the perpetual ability to come back." Aye! Inadequacy for life, bitterness of soul, cynicism and futility—these are prevalent diseases today, and because so many are afflicted with them one may be sure that some are here in whom is the last consequence of all these evils, the innermost and final enemy of healthy-mindedness, the sense of guilt. So the psychologists are telling us: behind many nervous breakdowns, emotional maladjustments, insanities, lies the sense of guilt. And we cannot push it out of our souls; it will not go. We cannot argue it out of our souls; it is not amenable to argument. We cannot thrust it down into the pit of our minds and deliberately forget it because always what we try to forget we must remember. There is only one healthy way out from the sense of guilt: penitence, con-

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\$39,200	Episcopal	Geneva, N. Y.	\$25,640	Evang. Synod	Baltimore, Md.
\$40,200	Un. Evang.	Baltimore, Md.	\$18,600	Methodist Epis.	Pittsburgh, Pa.
\$25,000	Methodist, South	Clarendon, Va.	\$18,100	Presbyterian	Portland, Ore.
\$25,000	Evang. Synod	Washington, D. C.	\$10,000	Baptist	Philadelphia, Pa.
\$60,000	Presbyterian	Riverside, Calif.	\$48,000	Presbyterian	St. Louis, Mo.
\$15,100	Methodist Epis.	Creston, Iowa	\$71,000	Presbyterian (U.S.)	San Antonio, Tex.
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fession, restitution, forgiveness, a new start and new reserves of strength. O my soul! how many thus have found, not a spirit of fear, but of a healthy mind!

### Prayer

Eternal God, our Father, by the penetration of Thy Spirit cross the thresholds of our consciences and say to us, one by one today, Thou art the man! Amen.

### KEEPING THE CHANNELS OPEN

Without God our lives are like the desert before it is irrigated—dry and bare, producing nothing of any value. But when the irrigating canals are opened, when the water comes flashing down from some deep, mountain-lake and threads the hard and barren plains the whole desert is transformed into a place of fruitfulness and beauty. *But the channels must be kept open.*

Mabel N. Thurston in *The Open Gate To Prayer*; Fleming H. Revell Company.

## Ministerial Exits

(Continued from page 200)

their fitness for their tasks, and allowing the others to go into such callings as they chose without affixing to them the stigma of being "ex-missionaries."

The ultimate solution of this problem of how to gracefully depart from the ministry probably lies in the wider dissemination of the doctrines which are being proclaimed by the exponents of adult education. Their idea is that instead of segregating education from life as did our fathers, we should mix them to the limit of our abilities. Learning should be a concomitant of living. The goals of the past, such as degrees and specific achievements such as ordination, should be regarded as way-stations rather than terminals. The aim of life should be the acquiring of the ability to adjust oneself to varying circumstances. Judged by these standards, the man who serves in the ministry for a few years and then

re-educates himself into another calling is to be commended rather than condemned.

Leaving the ministry may be as honorable a transaction as entering it. When Norman Thomas asked to be dismissed from the Presbytery of New York, he cast no reflections upon either himself or that body. As a missionary put it to the writer, "Sometimes God calls people to go to China—and sometimes he calls them to come home again!" The day is coming when men will be encouraged to follow the logic of their lives with less regard for artificial barriers—such as ordination papers—and when the man who makes a successive readjustment to a number of callings will be honored rather than discriminated against. One way of increasing both the happiness and the effectiveness of the ministry is to make it a voluntary calling by removing the artificial restraints which prevent men from leaving it for other occupations.



# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### *Christianity Today*

**Jesus After Nineteen Centuries**, by Ernest Fremont Tittle. The Abingdon Press. 217 pages. \$2.00.

A number of years ago a distinguished lecturer on the Lyman Beecher Foundation expressed his trepidation that in facing its responsibilities he was hitching his wagon not merely to a star but to an entire constellation. Since 1871 these lectures have been delivered at the Yale Divinity School each year with but two exceptions, none being given during the school years, 1882-83 and 1900-01. The list of Yale lecturers contains many of the most notable names in the history of the English and American pulpit. The first three series were delivered by Henry Ward Beecher and the sixth by Phillips Brooks. Among the English contributions to the lectureship are the series delivered by R. W. Dale, James Stalker, A. M. Fairbairn, George Adam Smith, John Watson, John Brown and C. Silvester Horne. Not all of the volumes produced by this foundation have been of equal value. None, however, have been commonplace or insignificant, but some naturally have stood out more than others. The appearance of any book consisting of Lyman Beecher Lectures is a notable event in the year's output of religious literature. Consequently Dr. Tittle's volume will be opened with interest by students of homiletics.

Those who have come into contact with the other books which have come from the pen of the pastor of the great Methodist church at Evanston will have a general idea of the characteristics of these lectures. There are eight of them and some of the especially significant titles are *The Humanism of Jesus*, *The Larger Loyalty*, *Overcoming Evil*, *The Necessity of the Cross* and *A Creative Faith*. The first lecture, which is entitled *Light for Men*, is thoughtful and courageous but the style is inclined to lag. In the second, "The Humanism of Jesus," the author gets his stride, and the discussion is unusually rich in suggestion. The book, as a whole, is exceptionally stimulating. It faces far-reaching truths with the utmost frankness. It is refreshingly free from outworn shibboleths and banal platitudes. Moreover, it is militantly Christian. Dr. Tittle believes that it is the business of the modern world to apply the teachings of Jesus to the concrete issues of life. All would agree with this general principle but some would strenuously object to their direct application. Not yet have we become entirely Christianized. A book like *Jesus After Nineteen Centuries* makes for a genuine Christianity. It not only stimulates one mentally but it will fire many with spiritual zeal.

L. H. C.

**Christian Faith in Modern Light**, by R. J. Campbell. The Macmillan Company. 184 pages. \$1.75.

There is undoubtedly a growing feeling in the church that we need to draw closer to God as a people. This insistence is interpreted by some to mean that we must return to old habits of thought and old methods of work. But the strongest advocates of this deepening of our religious life are men who are keenly alert to the fact that there have been changes to which religion must be adjusted if it is still to function as a positive factor in our social life. Dr. R. J. Campbell belongs to this latter class. He takes proper cognizance of the new conditions which have been thrust upon us today and at the same time he is convinced that the fundamentals of the Christian faith are as valid and as potent today as ever. *Christian Faith in Modern Light* is an evaluation of those fundamentals and a discussion of how they are related to the intellectual and spiritual needs of our time.

The book was occasioned by a pastoral letter by the Bishops of Canterbury and York. In this letter the Bishops set forth a way of renewal of Christian faith and life. Dr. Campbell, as Canon Teacher of Chichester, carried out the suggestion of this pastoral letter in his lectures. As indicated, therefore, the aim of the book is to assist those who may be more or less confused by present conditions to a renewal of their Christian faith and life. I should say that Dr. Campbell has succeeded admirably in his undertaking. There is no fumbling of the great doctrines of Christianity here. They are presented with a conviction and with a clarity that grips the mind and refreshes the soul. And they are brought abreast of the times in which we live without sacrificing any of their primitive power.

As a key to the book we might quote the following: "It is my deep conviction that the most urgent need of our restless and disillusioned age is a recovery of spiritual certitude, of a sane and balanced other-worldism, of a sense of our responsibility to God and of the blessing and joy of communion with Him." If the reader of this review agrees with that sentiment, I strongly advise him to read this book.

C. R. B.

**Have We Outgrown Religion?**, by Dean Charles R. Brown. Harper and Brothers. xii/198. \$2.00.

The Dean's decisive answer to this important question is an emphatic "No." In a series of twelve chapters, many of which formed the bases for lectures at Yale and other colleges, Dr. Brown in his characteristically attractive style shows the contributions of religion to civilization and the constituent essential elements which religion adds to modern life. He pleads especially with young people who are apt to follow the teach-

ing of Harry Elmer Barnes "Astronomically man is almost totally negligible." He urges that the position of George A. Coe is more worthy of being followed—"Astronomically speaking, man's the astronomer."

Strangely enough the dean pleads for the empirical test of religion among young people. He thinks we need to "scale our values right," we have been paying too much attention to bulk. It is rather a quality of living, the highest type of personal Christian experience which is the educator's objective in these pages.

In the especially beautiful chapter on *The Weakness of Half-Truths* Dr. Brown pleads that modern men may refrain from bias, prejudice and ill-will especially when expressing our feelings. He insists that the spirit of ill will is constantly begging each of us to "Come over here where you will see but the fag end of that man's life and curse him from thence." When any minute portion of any man's life is opened to microscopic examination all of us stand condemned, for who is there, great or small, who in a moment of weakness or stress has not done or said that which is in no sense characteristic of him.

The former dean of Yale Divinity School has preserved a simplicity of style and withal a popular approach to the most serious problems of life so that laymen, young and old, will enjoy reading his answers to "What do you really expect from life?" "How much of success and happiness?" "What portion of grief, doubt and dismay?" "Can we make religion real?" The answers to all of these will make you think and enrich your experience.

R. W. A.

**The Country Church and Our Generation**, by Edwin E. Sundt. Fleming H. Revell Company. 160 pages. \$1.50.

The main thesis of this book is that a new day has arrived in rural life which presents a challenge needing interpretation and offering greater opportunities for fellowship, worship, service, education and the creation of a more Christlike world. Some of the achievements of this new day, as presented by the author, are an increasing appreciation of the values in rural life, cooperative adventures in the solution of economic and social problems, progress in the development of more effective leadership and pronounced efficiency in the field of intelligent organization of the community forces in rural America.

The author is National Director of Rural and Village Work of the American Home Missionary Society (Baptist) and has a wide experience as pastor, teacher, writer and administrator among rural churches and in the rural ministry.

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constructive philosophy of rural organization which is much needed today to counteract the universal wave of pessimism which seems to characterize much of modern country life and the country church.

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A. Z. M.

## Preachers and Preaching

### THE PREACHER'S MANUALS

**Doran's Ministers Manual 1933**, edited by G. B. F. Hallock. Round Table Press. 701 pages. \$2.50.

**The Minister's Annual 1933**, edited by Joseph M. Ramsey. Fleming H. Revell Company. 620 pages. \$2.50.

**Planning Your Preaching**, by William L. Stidger. Harper & Brothers. 289 pages. \$2.50.

George H. Doran started it. He conceived the idea that an annual for ministers giving sermons, illustrations, children's talks and other items for every Sunday in the year would be welcomed by the preachers of America. Evidently the idea was a good one for here is the eighth volume of the manual looking even more vigorous and healthy than its predecessors. Dr. Hallock has been the editor from the beginning and has always done a good job. To show what the book offers let's take the material for just one Sunday. We will take the pages for August 27. The theme for that day is: "The Passing of the Burden." Follow immediately the scripture reference, salutation and opening prayer. Then comes the morning sermon "The Passing of the Burden." The sermon is about seven hundred words in length. Then comes illustrative material for the theme. There are several pages of illustrations for sermons which follow this same theme. Then follows a children's sermon, an evening sermon, additional sermon topics and texts, a presentation for the midweek service and bulletin board suggestions. Multiply this by fifty-two and you have the book.

*The Minister's Annual* follows somewhat the same pattern. The one outstanding difference is that the sermons in this volume have been contributed by various ministers. Dr. Hallock does not give the sources of his material. It may be his own or it may have been adapted from sermonic material available in other sources. Mr. Ramsey has solicited original material from many ministers. Some prominent names appear in the list. They include Atkins, Buttrick, Foulkes, Gilkey, Macartney, Palmer, Newton, Stone, Stidger and others of equal fame. It is a pretty good indication that our American ministers are not suffering from any ethical complex as far as this type of a book is concerned. An analysis of the quality of the two books is impossible. It varies in both. There is too much of it to make a minute analysis.

The Stidger book takes a very different swing in form. It is a year book from the pen and experience of one man. Each chapter covers a year's suggestions along a certain line. For instance, the first chapter has a pragmatic preaching program for the entire year, the second chapter offers a supplementary year's program, chapter three offers fifty-two great sermons from fifty-two great poems. And so it goes. There are dramatic books sermons, a year of humor, a year of pulpit prayers, a year of beatitudes beautiful, a year of selected readings, a year of poems for the preacher, a year of prayer meeting talks.

This volume might be described as a Cyclopedia Stidgeresque. It is a compilation of the life work in homiletics of the brilliant and versatile professor of preaching at the School of Theology at Boston University. It is bright and eloquent. It comes nearer poetry than either of the two others.

There you have a story. Surely there is variety in this field. I have told you about all three. You must make the decision when it comes to making the purchase.

W. H. L.

**A Voice for God**, by J. Stuart Holden, D. D. Fleming H. Revell Company. 288 pages. \$1.75.

A Low Church evangelical rector of a famous London parish for many years, Dr. Holden has been a most welcome summer visitor at the Northfield Conference and other Christian gatherings in this country for the last quarter of a century. To the Christian public on both sides of the Atlantic he is well-known as preacher and author. This book is the latest of his many volumes, all of them reflecting the same earnest faith, the same loyalty to Christ as Savior and Lord, the same spirit of understanding the individual's struggle for righteousness. It would not be quite fair to claim that Dr. Holden specializes more in preaching to saints rather than sinners, but it is fair to say that those who are already enrolled in the churches will profit most from his books. The nineteen sermons are all worth reading, dealing definitely with various phases of Christian faith and conduct. At least one of them is a masterpiece, "What are we to believe about the Bible?" one of the best statements on that theme printed in recent years.

F. F.

**The Angel in the Soul**, by Joseph Fort Newton. Harper and Brothers. 122 pages. \$1.00.

This is the first of a monthly series of dollar books of ten sermons by the most eminent preachers of the day. It is fitting that such a series should open with the sermons of one who is commonly acknowledged to be one of the greatest pulpit voices now living. It is idle to praise Dr. Newton's style, his richness of thought, his awareness of the hour's need and his application of Christianity's timeless message to it. Like all great preachers he deals with great themes. "How Do We Know in Religion?" "The Common Sense of Jesus," "Reconciliation,"—these three titles will indicate the scope of the remaining seven. Harper and Brothers, in seeking to make sure of the success of their plan for a monthly book of sermons, have made a splendid choice at the beginning. If their series can hold this level its success is assured.

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**The Pastoral Ministry**, by Hampton Adams. Cokesbury Press. 173 pages. **\$1.00.**

This is a very able and earnest book for a young minister who has been out of the theological seminary only eight years. For more than five years he has been pastor of the Christian Church at Frankfort, Kentucky, ministering to over a thousand members. Out of his experience in this field this young pastor has written this book, its twelve chapters dealing with some definite phase

of the pastoral function. He gives many fruitful suggestions for calling on the sick and dying, for performing weddings, for dealing with the young people, and for much else that confronts any pastor in the daily round. His style is readable and the arrangement of the material orderly. An older pastor will recognize here and there in the book certain statements which the author himself will probably modify as his experience lengthens out; but, in general, the book is excellent and can offer much to any pastor, old or young. **F. F.**

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**The Cokesbury Party Book**, by Arthur M. Depew. Cokesbury Press. 404 pages. **\$1.50.**

Of the writing of books on Church recreation there is no end. Still there is always a place for books that actually contribute to the program of happy, creative Christian living. The wide-open opportunity to provide recreation for hosts of young people who cannot finance more expensive entertainment is making many Churches conscious of the social responsibility incumbent upon them. Thus we may expect more and better books in this field in the future.

The Cokesbury Party Book has a subtitle "52 Planned Parties With 600 Games and Stunts." Each of the parties is built around a central theme. Details of the party from invitations to refreshments are given. More games than can be played are outlined in order

that adaptation may be made to the group. In this regard the book is vastly superior to the usual book of games from which the director must choose at random.

A variation in types of social events makes the book all the more valuable. With four or five parties listed for each month a balanced program can be built for all the seasons of the year. There are parties for the home, the church, the school, the community. There are special day parties—such as New Year's, St. Patrick's, Hallowe'en and Christmas. There are parties for special purposes—costume affairs, pay events, minstrel performances and the like.

Experienced recreation leaders will find it a first aid when little time is left to plan the party. Inexperienced young people will quickly appreciate the scale on which enjoyable parties are built.

**R. M. V.**

**Thirteen Party Plans for Adults**, by Martin I. Webber. Cokesbury Press. 165 pages. **\$1.25.**

The author is the national director of adult work in the Church of the United Brethren In Christ, and an authority in the field of adult work and play.

This is the only book of its kind as far as we are aware. Most books on church parties and games are written with children or youth in mind. The author believes "that adults like to play; that they are eager for wholesome social contacts; and that a constructive, purposeful social program will result in increased loyalty and service." He also believes that "a well-planned social program will certainly aid in the develop-



ment of adult Christian personality."

The games and party plans given in this book are described in full with detailed suggestions. They are sufficiently varied to afford a complete year's party program for adults in the church.

Here is a list of the thirteen: A Winter Carnival, An Art Party, A Japanese Tea Party, Friendly Family Frolic, Musical Party, When-I-Was-Seventeen Party, Hokus-Pokus Party, Kamp Fire Fun, An International Party, Jack-o'-Lantern Party, A Stagecoach Party, A Christmas Party, Birthday Party.

The effort of organizing and carrying through such parties will involve some hard work but give promise of cheer and fellowship in church life that could not be otherwise than richly rewarding.  
P. F. B.

**Screen and Projector in Christian Education**, by H. Paul James, Westminster Press, 1932. 160 pages. \$1.00.

Here is a book unique in the field of worship, carefully written, and bound to be of real value to the pastor who desires to make use of the screen to enhance his service, whether by means of movies or the stereopticon. It will also prove of interest to the religious educator who wishes in the best way to develop the spirit of worship and to accomplish all that worship can accomplish in the truest Christian education. It abounds in details of technique for developing the worship service, including lighting suggestions, the actual making of the slides and films, and even of synchronized films and music. Even for those not using films or slides the worship suggestions of this book are excellent. All who have any part in the planning of worship programs will do well to include it in their library.

H. H. H.

**Stewardship Diary and Budget Account Book**, 1933, United Stewardship Council of Churches in U. S. A. and Canada.

For some years the United Stewardship has issued, for distribution through the various denominations, a pocket diary and account book. It is a beautiful little book, vest pocket size, bound in red leather with gold imprint. First of all it contains a day by day diary for listing events and dates. Then inserted in the center pages for carrying budgeting and personal accounts. The edition which I have is the Episcopal one sent me by Frank H. Merrill of the Diocese of New York. This book contains some special material such as the Church year calendar. It also has the special "I serve" imprint of the diocese on the front cover. In the opening pages there is a brief statement of the principles of Christian Stewardship and a pledge which one may sign for enrolling in the Fellowship of Stewardship. The books are distributed through the co-operating denominations and prices probably vary with the number ordered and the expense involved. It is a book which any Christian may well prize.

W. H. L.

**Christian Ethics for Daily Life**, by George R. Hovey. Association Press. 189 pages. \$1.50.

Mr. George Rue Hovey was formerly President of the Virginia Union University and Secretary of Education of the American Baptist Home Mission Society. His object in writing "Christian Ethics for Daily Life" is fourfold: "To present some fundamental principles of right and wrong. To show the teach-

ings of Scripture, especially of Christ, on matters of conduct. To make a wide application of these teachings to daily life. To show that these teachings are only the basal laws of a safe and happy social and business life."

The author is well versed in the Bible and he backs up almost every major point with ample Scripture quotations. Practically every social problem is considered. Recently we heard a layman say that the great mistake of the last few years has been that we have been socializing Christianity and what must now be done is to Christianize Sociology. This book does just that in splendid fashion.  
T. C. B.

### Various Topics

**Saint Elizabeth**, by Elizabeth von Schmidt-Pauli. Henry Holt and Co. xxiii/282. \$2.50.

Here is the historical novel that will fascinate you. Olga Marx has translated from the German this most scholarly life of a sister of Saint Francis of Assisi. The beauty and style of the original have been exceedingly well preserved. It is scholarly history but most certainly not of the dry as dust type. There are four pages of source materials displaying practically every known source on the life of Saint Elizabeth. And it is really a novel put out in the Malta Books Series designed to bring three books a year for those who desire reading in harmony with the purposes of traditional religion. The author appears to be of Roman Catholic extraction and despite the fact that we would like to detract a few of the tributes paid Cardinal Ugolino we must count the whole work fair and of splendid perspective.

You will want to read for yourself of this princess born in Hungary, betrothed at four to the young Count of Thuringia, married at fourteen, widowed at twenty. Then when invited to become the bride and empress of Frederick Barbarossa, she spurned the courtship of an emperor to be a Sister of Saint Francis. It is not the tale of an ascetic monastic life but rather of a radiantly happy girl who was extraordinarily sensitive to the ills and hurts of others. One cannot understand the strength of character of one so young, who when her husband died on one of the Crusades leaving her with three children, faced a world of hardship rather than one of luxury in an imperial court, yet to find her greatest joy in a spontaneous helpfulness to all who came her way until her frail youthful body broke in a great experience of personal illumination in her death which left a remarkable impression upon her friends and order.

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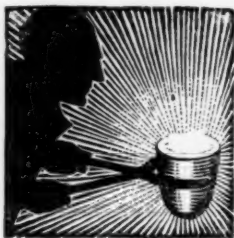
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R. W. A.

**A Rabbit Advises the Clock, and other stories for Juniors**, by J. W. G. Ward. The Abingdon Press. 219 pages. \$1.50.

Dr. Ward is the genial new minister of the First Presbyterian Church of Oak Park, Illinois. His warm and kindly disposition, his cordial and altogether delightful manner of thinking make it necessary for him to seek out boys and girls that he may tell them a story. And what a story teller he is! Three sentences,—and the reader is in an enchanted land, where anything may happen as easily as if the janitor was doing it. Every story is a picture—a movie and a talkie as well. Here is one minister who dares to forget and abandon the harsh and measured requirements of realism and natural science. He knows the mind and the heart of a child. In the good ship, Imagination, he leaves the aviation field of hard facts and soars off to view the figures of phantasy and to hold wistful conversation with fairies, sprites, and gnomes about the things which boys and girls recognize as being good and beautiful and true.

The present book is Dr. Ward's thir-

teenth. It shows maturity of power to delineate a picture and to draw a moral so intriguingly as to move it delicately within the child's own wishes. Ministers who would hold high conversation with juniors should read and re-read this refreshing collection of twenty-eight stories. Its style,—especially its choice of words and picturesqueness of phrasing—are a positive challenge. Each story is a sermon,—the kind of a sermon that fascinates boys and girls.

N. E. R.

**The Son of God**, by Albert Payson Terhune. Harper and Brothers. 222 pages. \$2.00.

The author is well-known to a wide reading public because of his stories about dogs. This is his first book on any aspect of the Christian faith. In a most revealing and vigorously worded first chapter the author tells us of his devotion to his father, a Christian minister, but implies his dislike of churches and Christians. He proclaims his faith in the orthodox interpretation of Christ as Savior, but implies that he has refused to adopt in serious earnestness the Christian life. Then follow five remarkable chapters in which Christ, the Son of God, stands out by comparison with Samson, the strong man, Solomon, the wise man, Elijah, the miracle man, Moses, the law-giver, and David, the king. The telling phrase and quick flash of insight of the former journalist come to the forefront in a very brilliant treatment. The last chapter on "The Protectors of the Swine" is a most original sermon for the times. The pages abound in hints for sermons. Mr. Terhune has the gift of putting in most convincing terms the supremacy of Christ as Lord. Preachers everywhere should find material and ideas for their own message in this book.

F. F.

**A Prayer Book for Boys**, by Margaret Cropper. The Macmillan Company. 64 pages. \$1.00.

This is a most excellent little book and to be commended to all parents and others who have a responsibility for directing children in their private devotional life. It can be used with girls as well as boys, children from 8 to 12 years particularly, and adults will find it helpful. The compiler has chosen prayers dealing with everyday events and gives many valuable suggestions as to times and seasons. There is nothing of the formal or artificial in the treatment, the underlying assumption being that prayer is a natural, wholesome exercise for everyone. There are eleven divisions of the material, and each division deals with some special phase of prayer. Throughout, the necessity of a quiet time in prayer, waiting upon God, is emphasized. Blank pages are left for the original prayers of the child to be written in. Bible passages dealing with the life of Jesus are given for reference. Altogether the little book is a gem in the field of directing the devotional life of children.

F. F.

Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride or design in their conversation. Collier

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# The Editorial Page

## Can Beer Deliver?

NOW that an early return of beer seems assured it might be well to recall the extravagant promises which its ardent supporters have made in the fight for modification of the eighteenth amendment. A great many people have felt that these prophecies were not sincere but were used to sway the masses in the excitement of a political campaign. Inasmuch as the return of beer is but the first step in the wet offensive it may be that the failure of it to deliver its campaign promises may be the very best argument in leading the opposition in the fights which will follow for a still further breaking down of the prohibition laws.

The three major promises made by beer exponents were these:

1. It will put millions now idle to work.
2. It will put the bootlegger and racketeer out of business.
3. It will give the government an income so great that all tax payers will immediately be relieved of burdens they are now carrying.

The election was hardly over before the wet forces, shocked by their own enthusiastic flag waving for beer, began to explain that they did not mean this at all. It is now announced that the improvement in beer making machinery in the past fifteen years means that, at most, but a very small percentage of the men formerly employed in breweries will be needed to produce the same amount of beer. Of course, this was known earlier but it was just forgotten in the heat of the campaign.

A second interesting post-election document is the statement of the director of public safety of one of our greatest cities that the return of beer does not mean a reduction in the cost of police maintenance. He assures his city that the sale of beer can have little effect upon either bootlegging or racketeering.

Newspaper editorials are now beginning to question the third argument. Some of these papers are the same ones which a few months ago urged beer for the revenue. Now they are urging that the people do not expect too much in the shape of revenue from the beer tax.

There is one argument for beer which still remains. It is about the only valid one in the entire campaign. It is the argument of the human appetite. The return of beer does not mean more respect for law; it does not mean an appreciable increase in employment; it does not offer a solution to the income of the Federal government. It does mean that a lot of thirsty people want beer and yelled loud enough to get it.

Before beer has long been returned the offensive for hard liquors will be started by the same thirsty throats and short-sighted politicians. The same arguments will again be introduced. Hard liquors, we will be told, will reduce crime,

put men to work and pay the government expenses. For this reason we are suggesting that preachers keep in mind the promises made for beer. Print them in your church calendar now, next year and the year after.

If beer cannot deliver it should be the best argument in the world to use in the defense against the next attack upon the eighteenth amendment which will not be long in coming. We will say to wet politicians when they tell of the benefits of liquor:

"Yeah, you said all that about beer."

## I Believe

*A Contributed Editorial by Charles B. Tupper*

I BELIEVE in God, accessible, responsive, adequate, who is most nearly adequately described in terms of personality.

I believe in Jesus as the highest point Godward in human life. In terms of the Jerusalem Conference he is to me a revelation of what God is, and of what man through him may become.

I believe in man—his inherent and intrinsic worth, his salvability, his educability, and his perfectibility. No man need stay the way he is but may progress toward perfect sonship to God—a sonship which is ethical and spiritual, not biological.

I believe in a coming kingdom of God which will be characterized by superb chorus work, among individuals, who are also good soloists.

I believe in a spiritual interpretation of history which reveals progress toward the enhancement of personal values and a developing inwardness of control. So constant has been the development in this direction that I believe it to be the will and the purpose of God.

Thus, I believe in the possibility of fellowship and cooperation with God as one allies himself with those attitudes, principles and tasks which mesh into that great purpose. I believe in prayer as evidence of our desire to adjust life to God and his ongoing purpose and as our invitation to him to take possession of our lives.

I believe in the spiritual qualities of the beatitudes as the ultimates and that Jesus was right in committing himself to them regardless of the immediate outcome. I believe that the world is such that the qualities of the good life are permanent. That is what makes them good. They are in harmony with the progressive unfoldment and realization of the purpose of God. Solomon was right in Proverbs 4:18, when he said, "the course of good men, like a ray of dawn, shines on and on to the full light of day."

I believe in the Church because of its conservation of the rich spiritual heritages of the past, and because it is still the most effective "body" through which and by means of which Jesus is getting his will done on earth.

I believe in the Bible as the world's choicest



record of an enlarging religious experience and, preeminently, as the source book of the life of the historical Jesus.

### **Roman Catholic Church Builds in Depression**

**T**HE following news item clipped from the *Chicago American* will be of interest to all Christians. The stability and permanency of the Roman Catholic Church should be a stimulus to all branches of the Christian faith. The Protestant Churches are also taking soundings. We are just at the dawn of a new day in church extension.

Leaders in the hierarchy of the Roman Catholic Church assembled today at 360 N. Michigan Ave., and began allocation of a \$1,300,000 fund for church extension work in the United States and its possessions.

Spokesmen for the conference announced the fund for extension work had decreased

only about 10 per cent from last year and that about \$15,000,000 in construction of churches, schools, seminaries and other projects had been started in the last four months.

Present at the meeting were seventy-three cardinals, bishops and archbishops, the largest annual assemblage of high-ranking Catholic clergy except for the Eucharistic Congress.

The conference was held at the Catholic Church Extension Society, an organization founded twenty-seven years ago by the present Bishop Francis Kelly of Oklahoma with \$1. It now has an endowment fund of \$5,000,000 and a yearly turnover of about \$3,000,000.

In addition to construction of churches and schools, the Extension Society gives yearly assistance to many smaller parishes in the United States, Panama and Alaska. Funds are provided by donations.

## **Ask Dr. Beaven**

**Is it right for a pastor to come back to his previous charge and conduct weddings and funerals, both in the homes and in the church, without consulting the minister now pastor in the parish? What is ministerial etiquette in this regard?**

It is not right for a minister who has previously been on a field to come back to it for weddings and funerals, without consulting the resident pastor. In fact, he should not come back unless he is invited by the resident pastor, or unless arrangements for his return are made through the resident pastor. So far as professional etiquette is concerned that is the decent thing. Some of our parishioners do not know it, and we cannot blame them for such a mistake; but ministers ought to know it, and if a man is invited back to a field where he is no longer the pastor, by any member of that parish, the proper thing for him to do is to say to the person who invites him: "Mr. .... is now the pastor there, and I of course would want to treat him as I would wish to be treated under like circumstances. Normal professional etiquette, to say nothing of the Golden Rule, would make it essential that if I come back, I do so through his invitation." In most cases the person who invites the ex-pastor will recognize the situation and cooperate with him.

Ministers, however, frequently fail at this point, and do not realize how unfair they are to the man who has succeeded him in the parish. It is perfectly natural for people who have known a pastor for four, five, six or eight years to want him in a time of sorrow or of joy, as over against the man who has only been there for a month or two. On the other hand, if



Albert W. Beaven

the former pastor comes back and ignores the man who is there now, he is unquestionably undermining his work. He is ignoring his position as a minister, and he is guilty of the act of crude discourtesy. Probably most ministers would not do it if they thought of this, but it is the thoughtlessness that has the same bad effect, in this case, as does determined impoliteness.

Neither do I think the former pastor should come back and take charge of the service, if the resident pastor is there in the city. He could come back and assist, but in every way he should attempt to undergird and strengthen the hand of the resident pastor in his relationship to the family in question. A minister who deliberately tries to undercut the resident pastor in the minds of his parishioners is guilty of unpardonably bad taste.

You ask whether it is right for the previous minister to come back and conduct a wedding or a funeral in your church without yourself being present? No, of course it is not! No other minister should officiate at a wedding in the church of which you are pastor,

or conduct the funeral for one of your members in your own local church, except at your request or as an assistant to you, you being in charge of the service. A man who does not recognize this bit of ministerial etiquette, again is guilty, not only of intolerably bad taste, but of marking himself as a professional boor.

After all, the only law which we need to lay down in these cases is simply the Golden Rule,—to do to our successors what we would like to have the man who has left the field on which we now are do to us. A time of joy or a time of sorrow gives a minister his best chance to get closely in touch with a given family. Suppose I am a new pastor on a field, and such a moment comes. I try to do my best; but because some previous pastor insists on coming back, or allows himself to be invited back, he puts the family in a position where they practically have to be estranged from me in order to be loyal to him. He has thus done his best to hurt me. Obviously, if he should not do this to me, I should not do it to him. If, however, I go to the home and find that there is such a feeling for a previous pastor existing, and that it would be a source of great comfort to the people if that pastor were to come and take part in the service, the natural thing for me to do would be to say, "How would you like to have me invite Mr. So-and-so to be present and have part in the service?" If it is going to be done at all, that is the way it should be done. In saying this I am not advocating that it is a good thing for the new pastor to keep making those suggestions gratuitously, but I am saying that if it is going to be done at all he should be the one to suggest it. And when it is decided that it is the thing that either



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ought to be done or they want to have done, the minister should extend the invitation, he should have charge of the service, and he should assign the part which the other man is to take in the service.

When a man leaves a field, it is easy for his heart to get the best of his head, and in the name of sympathy for some former parishioner to sin against the man who is his successor. If we as ministers cannot treat each other decently, what professional group can be expected to do so?

**How much attention should a pastor pay to the women's work in his church? If we pay too much attention, are we not likely to be marked as effeminate, or lacking in interest in manly things?**

A pastor should pay as much attention to the department of women's work in the church as he pays to any other department which is as important, that is—no more, no less. The fact that he pays a good deal of attention to the women's work in his church, if that is the wise thing to do, does not mean at all that he needs to go around and drink tea with them, or attend all their meetings, or do anything else that will raise the question of his manliness.

The fact is that three-fifths of the members of our churches are women, and a good deal more than three-fifths of the devotion in any given church comes from the women. In view of the fact that our men persist in working themselves to death at about forty to fifty years of age, leaving their earnings or insurance to their widows, our churches are likely to have an increasing number of women as over against men, and these women are going to have an increasing amount of influence, both financially and socially, together with an increasing amount of opportunity for service spiritually.

Also, under the methods of our modern life, the woman has more control of her time than does a man; she has more leisure in which she can do things for the church and the Kingdom, if she will; and withal, the womanhood of a church represents the largest single, possible force for service and for co-operative helpfulness in good causes which exist in a church. If a man who is pastor does not explore this field, and develop it, he is missing a great chance both for his church and for himself. I therefore think that a pastor should pay a good deal of attention to the work of the women in his church.

His relationship, however, should be rather that of adviser and inspirer, helpfully placing any suggestions which he

has to give before those who are conducting the work, putting the weight of his influence and his position back of any good project which they are carrying through, making them so conscious by his public utterances and by a sufficient amount of attendance that he has an intelligent interest in the work that is going on, that they will feel the importance of their work, and its dignity, in the life of the church.

In general, I think women like to run their own affairs. They do not want to be dictated to, but they do not want to be ignored; and if by a pastor's indifference to the women's work he makes it appear small and negligible, he has himself to thank.

**In your book, "The Fine Art of Living Together," you say that it is "the natural thing for the man to be some three or four years older than the woman. There are both physical and mental reasons for this." Will you kindly advise what the physical and mental reasons are?**

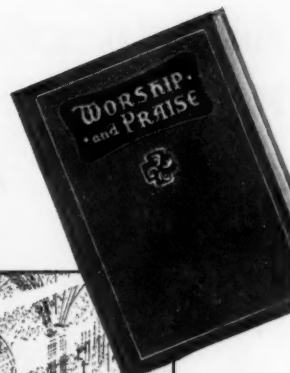
It is a well known fact that a woman matures some two or three years earlier than does a man. A young woman at eighteen is at about the same stage of physical maturity that a man is at twenty-one. In turn, a man's sexual life does not decline at as early an age as does that of a woman. For these reasons it has generally been conceded that they are more equally mated, physically and mentally, if the man is two or three years older. I do not think it makes any serious difference up to the point where a man and woman are of the same age; but if the woman is older, and by just so much as she is older, I think the problems are increased.

## THE DEEPER CODE

A young person once said to an older one: "My code is just different from yours, that's all." To which the only wise and searching reply had to be: "But is it simply a question of whether your code agrees with mine or not? May not the deeper issue be whether either of our codes agrees with the code which is written at the heart of the universe?" As George Adam Smith once said: "We talk about breaking God's laws—we cannot break them, we can only break ourselves against them!"

Albert W. Palmer in *Paths To the Presence of God*; The Pilgrim Press.

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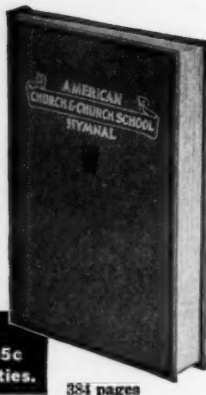
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(Continued from page 210)

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A man takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are flowers; they remain open to the soft-falling dew, but shut up in the violent down-pour of rain.

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## The Next 365 Days\*

### A Junior Sermon

By W. Clarence Wright

#### Apparatus

1. Long roll of paper, or strips pasted together.

2. Attach this strip of paper to rollers, as from kodak films, so that it can be turned and will revolve like typewriter ribbon.

3. Have the paper roll numbered with days.

#### The Story

**A** FEW years ago a young artist died in Pennsylvania. He was a smart young lad. He would have been an outstanding painter if he had lived. His parents were proud of him. After the boy died, they fitted up a nice room in their home as a little exhibition hall for his paintings. Visitors were shown these paintings on the wall. After they had seen them all, the father or mother inquired if they would care to see his best picture. When they said, "Yes," they were led to a velvet curtain which, when drawn back, revealed a plain canvas. The canvas had not a single mark on it. The father and mother thus told that the boy's best work was yet to be done. Isn't that just what every living boy or girl ought to plan to have? Ought not every year be planned as the best picture of life we have ever lived?

Here is a long roll of paper which, like the year to come, has no mark on it, except dates. Each square is a day of the year. We alone, no one else, shall write on it as the days pass. The question is—what shall we write on it?

Some of you will smear up the days as I do with this black crayon. (Smear crayon over a square.) Each of you will smear up a day when you are careless what you do with it. Careless boys and girls smear up each day with unkind words, with hot angry thoughts for which later they are sorry, or by putting black, evil thoughts into their minds.

On many of the days of the coming year, some of you will do little more than to draw pictures of yourself. "This is me. This is me," you will say (and that is not only bad English, but a bad

thing to do as well, for soon the world will seem to be but little larger than yourself). If you write "This is me" in your days, no one will want to see them, for even friends tire of hearing and being with people who love themselves first.

Some of you will just try to make the days beautiful. Those of you who want every day to be nice, will do kind things, thoughtful things, or will plan nice surprises in order to help someone, and thus make the place look brighter. (Decorate a square with red and blue stars and flowers.)

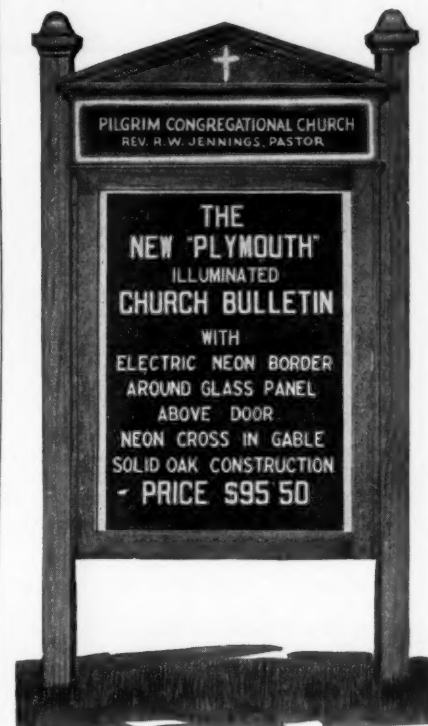
What you write will be determined by whom you want to please. If you want to please yourself, you will draw pictures of yourself. If you smear up the days, you will please the devil. If you want to please God, you will fill them only with beautiful colors.

Did you see that day that went around the corner? (Turn the roller so that the last marked day disappears.) I wish I could have made that a little more beautiful, but it is gone now. It is too late. Too bad, isn't it? Now that it is gone, I wanted to make it better. Just so, when midnight comes, or bedtime comes, the day is gone, and gone forever. If we have smeared it, it is too late to erase. If we have used it to draw pictures of ourselves, if we have not made it at all beautiful for God, it is now too late. Every day that is to be made beautiful must be made beautiful at the very moment. Yet, we have not always done this, have we?

A new year is ahead of us. Let us decorate every single day so that when our Heavenly Father looks over the roll of our life, He will find many days that are well pleasing unto Him, and but a very few in which we have done nothing for Him. Would you not hate to have God find too many such days, but be happy to have Him see many days in which you had brightened life?

\*From Junior Sermons by W. Clarence Wright published by the Fleming H. Revell Company. (\$1.50.) Used by special permission.

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# Illustrative Diamonds

Selected by Paul F. Boller

## THE NEW YEAR

For all of us this is another year; for some of us it will be a really new year. Automatically we pass into 19—. But for many men the new year will be really an old one, like the mechanical record, with the same old raspings and scrapings attached to the tune; while for others the new calendar will mean novel achievement, original adventure and and fresh service to the world.

W. H. P. Faunce in *Facing Life*; The Macmillan Company.

## HOW GOD HELPS

In 1896 I went to India as a missionary, carrying with me high hopes and youthful enthusiasm. But within a year I broke down from overwork, and soon came to the verge of nervous prostration. One morning, after a long and sleepless night, I cried to God to show me the way out of my trouble. What happened? An old verse from the Bible, flashing into my mind, altered the course of my life. "He that drinketh of the water that I shall give him shall never thirst. For the water that I shall give him shall become in him a well of water, springing up into eternal life." As I thought of that verse I resolved to stop drawing on myself so constantly, and begin drawing upon God. I determined to set apart a quiet time every day in which I could relate my life to its ultimate Source, regain the consciousness that in God I live and move and have my being. That was thirty years ago. Since then I have had literally not one hour of darkness or despair. To some measure at least I have attained emotional poise. The eternal God has been my refuge, and underneath me I have felt the Everlasting Arms.

Sherwood Eddy in *Religion and Social Justice*.

## PRAYER THAT IS ANSWERED

There is a significant difference between asking God to relieve poverty and unemployment, and asking God to show us what we can do to organize more intelligently the economic life of the community and while this work is being planned and carried through, meet more generously the needs of those who are suffering. There is a sharp difference between praying that God will send world peace, and praying that God will help us develop within our own lives that spirit of tolerance and kindness which—chiefly by influencing the attitudes of children—will lay the foundations of a new world friendship. There is a crucial difference between praying that God will make the other members of our family more considerate and Christlike, and praying that God will help us reveal within ourselves those qualities of patience, forgiveness, and unfaltering devotion which will evoke similar qualities in those who live with us. One type of prayer will, as far as past experience indicates, never be answered. For the other type of prayer the answer is already waiting, waiting



Paul F. Boller

beside the mind and heart of the man who prays.

James Gordon Gilkey in *Meeting the Challenge of Modern Doubt*; The Macmillan Company.

## HYGIENIC VALUE OF PRAYER

Psychologists and physicians have written much recently of the value of prayer as relaxing nervous tension, and quieting and invigorating the mind, as deep breath does the body. At a medical congress not long ago, a well-known nerve specialist made the statement: "As an alienist, and one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

Henry Sloane Coffin in *What Is There In Religion*; The Macmillan Company.

## HOW TO BE HAPPY

The following story is told of Mrs. Alice Freeman Palmer. She had promised to give a talk one summer day to a group of poor children at a social settlement in Boston. As she stood before the children, sitting there that hot day, in their rags and poverty, her heart sank. Their lives seemed so hopeless. What could she say to help them? "What would you like me to talk about, boys and girls?" she finally said. After a pause, one little girl answered, "Tell us how to be happy." "If you would be happy," said the speaker, "There are three things you must do, every day. Then happiness will surely come. The charm never fails. But before I tell you what these three things are, you must all promise me to try your very best to do them every day, without fail, until you see me again." They all promised. "Very well," said Mrs. Palmer, "these are the things you must do. First, look at something beautiful, every day. Second, learn something, every day, which you would like to remember always—some bit of poetry, or a verse from the Bible. Third, do something, every day, to make some one else happy." A few

days afterward, Mrs. Palmer met one of the little girls on the street in Boston. She was carrying her baby brother, as usual. "I've been doing what you told us to do," she said, with a smiling face. "The first day I had a hard time to find anything beautiful. But look what I found." And she lifted a lock of the little brother's hair, so that the sunlight glinted through it. "Isn't that beautiful?" "Yes," said Mrs. Palmer, "it is very beautiful."

Harold B. Hunting in *Christian Life and Conduct*; Charles Scribner's Sons.

## CARRYING ON

"What will you do on landing if you find that all your brethren who came here months ago to work among the slaves have perished?" Count Zinzendorf, on a ship approaching the West Indies, asked of a group of Moravian missionaries. "We will take their places," they replied.

When in 1929 the mission station in South China . . . met its destruction, the missionary's son stated to me, in tones that recalled the spirit of the Moravian missionaries: "Yes, I am going to China—to that same village of Sun Wu Hsein where the bandits destroyed my father's hospital and school and home, and killed about half of the Christian population. I am going when I finish my preparation, and I shall rebuild the mission and carry on my father's work."

Charles M. McConnell in *The Rural Billion*; Friendship Press.

## "GO TO THE PEOPLE"

One summer, with another minister, I spent two weeks preaching in lumber camps and rural communities, where no regular religious services were ever held. We took no collections on the trip, but donated our time and automobile expenses. Everywhere we were received with courtesy and appreciation by camp bosses, lumber jacks and street crowds. The interviews after the meetings revealed a deep interest in religion. Names and addresses of those interviewed were kept as a basis for later correspondence. Many letters were received expressing appreciation of the value of such street preaching.

I can truthfully say that in trying to carry the gospel message to people in such needy communities, I have found God in a way that I never experienced before.

Claude W. Warren in *How To Find God, Fifty Best Replies*; Edited by Sydney Strong; Association Press.

## HIGHER LEVELS OF FRIENDSHIP

Life is unnecessarily barren because friendship is so often pitched on a low plane. In numerous cases, for example, young men and women never raise their friendship above the level of the dance and physical contact. Many couples spend ten hours in dancing, fondling and trivial talk for every hour devoted to

serious conversation about important issues. Men often confine their talk primarily to business and sport. Friendship during the working day frequently rises no higher than stocks and bonds, production and distribution, profit and loss; and during hours of leisure centers in baseball and football, golf and tennis, the latest show and last evening's dancing companion. Women often stay in the shallows of conversation: fashions, dates, petty gossip and scandal.

Lack of root deprives friendship of its real meaning. It cannot thrive on stony ground but requires richness of soil. Mutual interests and passions—intellectual, cultural, ethical and religious—are essential to the truest comradeship. Common pursuits and endeavors reveal new horizons of creativity. Friendship around an intellectual problem or an effort to relieve and prevent human misery takes on warmth and light.

Kirby Page in *Living Creatively*; Farrar & Rinehart, Inc.

### CRUSADES FOR YOUTH

A young man in practically any town today has a chance to do something to further the progress of his community. If he throws himself into public affairs with energy and enthusiasm he may work wonders. There was once a city in which there developed over two hundred cases of typhoid fever in one year. It seemed that what the place needed was a new water-supply system. The politicians pronounced the scheme too expensive. "Expensive but necessary," said a certain young man, who stirred up the citizens to such an extent that they demanded and got what was obviously required. There was not a single case of typhoid in the neighborhood the following year.

The days of the Crusades are over. Historically, they were not very laudable enterprises anyway. The days of knight-hood have come and gone. But there still exists the necessity for crusades against wrong, intellectually and scientifically undertaken.

Erdman Harris in *Twenty-One*; Ray Long & Richard R. Smith, Inc.

### CULTIVATING A MERRY HEART

A merry heart is something of a habit. It can be cultivated. One should start early. He should teach his children to think sunshine and not clouds, angels and not demons, health and not disease. A little friend of mine was taught to say: "Fine!" when asked how he felt. He fell rather seriously sick. When I asked him how he felt, he groaned it out: "Fine!" He was game. I have an idea the mood had something to do with his quick recovery.

Whether it does or not, it makes everything easier. You cannot turn the hands on the dial face of time backward, but you can decline to be depressed because it is afternoon. Some sicknesses refuse to yield to medical skill, but the soul may continue to say: "I was ever a fighter!" It is a great way to pass out. "I have fought a good fight." He was tortured, but game. Death can take nothing from such a soul. O, for a merry heart whose sins are forgiven, whose soul is serene, who has what the world cannot take away, nor death stain!

### PRINCIPLES AND PRACTICE

Dr. Samuel M. Crothers has compared our Christian professions to a polished brass poker which stands beside the fireplace. The poker shines beautifully in its stand, but one would commit a great social blunder who actually used it to poke the fire with. When we need to do anything to the fire we reach around the corner and take hold of a dirty crooked iron poker and stir the fire into a blaze. So, often, in some measure at least, we keep our Christian principles highly polished, but when we need to get some work done in a hurry we employ some more convenient tools covered with the soot of a dirty world. Our public principle is "Love your enemy." But the thing which we actually use is more direct: "Give it to him in the neck." We put in our show window, "Love never faileth," but our working code, "Better try force." It is not at all a case of Jekyll and Hyde; but at least two quite different versions of Mr. and Mrs. Jones!

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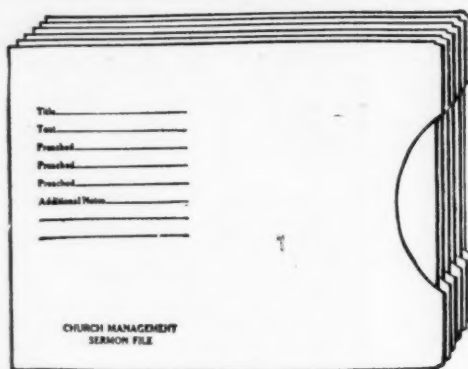
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## Music of the Church

(Continued from page 211)

**Beecher**—"Love Divine, all love excelling," "Hail the glorious Golden City"

This tune by John Zundel was composed at Henry Ward Beecher's church, Plymouth Church, Brooklyn, where Zundel was organist for twenty years. Born in Germany, organist in St. Petersburg for some time, Zundel was bandmaster of the Imperial Horse Guards and finally an outstanding organist in America.

**Eaton**—"O Child of lowly manger birth"

By George W. Chadwick, the distinguished musician, formerly director of the New England Conservatory of Music and one of America's most brilliant composers. His hymn tunes were composed in the early days of his church organ playing.

**Wellesley**—"There's a wideness in God's mercy"

By Lizzie Tourjee Estabrook. This tune, composed at sixteen, while this daughter of the founder of the New England Conservatory of Music was a high school student in the schools at Newton, Mass., 1878.

**Evening Prayer**—"Saviour breathe an evening blessing"

This hymn tune by George Coles Stebbins is a good church tune by the famous gospel song writer and leader, once director of music at Tremont Temple, Boston, later associated with Moody and Sankey, with Dr. Pentecost, and for many years with the Northfield, Massachusetts work.

## MY NEW YEAR PRAYER

**Father!**

I would not try to hide myself from Thee, I know Thou art All-Wise, Omnipotent.—

I've made mistakes and sinned, I do confess,

I've squandered most my opportunities, I've wasted much my substance feeding swine—

O Christ, my Lord, forgive!

**Father!**

I may no better be this coming year, I pray with all my heart no worse to do; I want another chance—try me again; I want to live above my present self; I want to rescue human derelicts; I want to be a friend like Jesus was—Help me, O Lord, I pray!

**Father!**

Give me the courage of my convictions, And wisdom to express them tactfully; Deliver me, dear Lord, from cowardice, Likewise from ev'ry form of bigotry; Help me to be a man amongst all men, That they may truly know I've been with Thee.

Now may Thy Spirit shine into my soul To help me make this prayer of mine come true,

O Lord, I pray. AMEN.

—S. R. Bratcher.

That book in many's eyes doth share the glory,  
That in gold clasps, locks in the golden story.

Shakespeare



## \$\$ DOLLAR TIPS \$\$

For each item published in this department, *Church Management* will pay \$1.00 on date of publication. Please keep duplicate copy if you desire record, for unavailable tips can not be returned to the sender.

### MONEY TIPS WANTED

The March issue of *Church Management* will be devoted largely to money. For that issue we would like to use tips devoted to money raising plans which have been successful. We can use several pages of them if they are fresh and worth while. Material should reach publication office by January 10, 1933.

#### A MODERN ANGELUS

The following is one of the most successful Lenten appeals this church has ever used. It combined self-denial and prayer both of which are properly emphasized at this time.

The bulletin on the last Sunday before Lent carried a small size Perry copy of "The Angelus" and the following notice.

"This year, all through Lent, the church bell will call all Christians within the sound of its voice to prayer each day at noon. The church is doing this because, 'the function of the church is to send folks out into the fields, out into the highways, out into the market place, out to every task in the spirit of prayer.'

At noon next Wednesday, and every day thereafter, stop, listen for the Angelus bell, and join in the noontide prayer."

On Easter a large class was baptised and the missionary offering was larger than was usual, even in more prosperous times.

William E. Slocum,  
Buffalo, N. Y.

#### ATTENDANCE EFFICIENCY RATING

In order to study the matter of church attendance in our own church we adopted a roll call plan for a period of three months. A small blank card one-sixth the size of a regular three by five inch index card was given by the ushers to each member as he entered the auditorium or they were to be found on the back of the pews. Each person present simply signed his name and dropped it in the offering plate when it was passed. This gave us a list of all visitors and a check of member's attendance. These were posted for both morning and evening services on a large membership scroll on the wall of the vestibule. The total number of members multiplied by the total number of services—twenty-six for the quarter, divided into the total number of times church members attended, gave our attendance efficiency which was 33.7. We have decided to carry on the plan a little longer for comparative purposes and because it had a wholesome effect in stimulating regular attendance.

Paul B. Rains, Pastor,  
Collinsville, Okla.

#### SECRETARIAL ASSISTANCE

Pastors who have considerable amount of letter writing and where the church does not provide a secretary, or because of financial reasons has had to eliminate the secretary, will find the following plan useful.

Business schools are often willing to cooperate because of the desire to give their class in advanced shorthand the dictation of various individuals and professions. Where the school is willing to help, the pastor can arrange for a certain hour a week when he will dictate to the class. If his dictation is of particular value, the school will no doubt be glad to give even more time. One girl will be assigned as special stenographer, and at the close of the period will assign the letters to various members for transcription. She will be responsible for the work. At a designated time the pastor can return, sign the letters, and the girls will address the envelopes and mail the letters if you wish. It is a time saver for the pastor and provides necessary practice for the class.

In smaller communities it might be possible to work the plan through the shorthand classes in the high school.

W. E. Bradburn,  
St. Paul, Minn.

#### MAKING NEW SUBSCRIBERS OUT OF NEW MEMBERS

Securing pledges from new members is always a delicate problem. If the Finance Committee solicits them too early they get the impression that the church's only interest in them is in their money. If they are not solicited they probably do not pledge, the church loses the income and the people lose interest, for giving is the first open door to interest.

Two plans have been in use by two large city churches, either of which can be used anywhere. In the first case one of the official members is responsible for seeing that someone makes a social call in the home during the week following their reception. He then notifies the chairman of the Finance Committee that the call has been made and it is followed by a second call in the interest of finance the following week.

In the second case, as the new members stand before the altar of the church giving their membership vows, a young girl of seventeen (appointed to the task by the Finance Committee) presents



If you preached in your overalls you would be severely and justly criticized. You would be informed the costume was beneath the dignity of your calling, even though you may have delivered an excellent sermon.

The minister who knows the value of good pulpit clothing often neglects the printed matter which represents the church. As your representative it should make a good appearance.

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them, before they leave, with a letter and a set of duplex envelopes. The letter is a complete explanation of the financial plan of the church with a request that the pledge card enclosed shall be filled out and sent in at their early convenience. If a young woman is used it does not seem quite so official.

Roy L. Smith.

#### SIGNALING THE CUSTODIAN

Many times a pastor can see a critical situation that needs immediate attention, but he himself cannot leave his place before the audience, nor can he publicly call attention to it from the pulpit. To meet this need, I arranged a push button under the carpet near my chair within easy reach of foot. This was connected with a very soft buzzer near the custodian's seat. A simple system of signals conveyed to the watchful and sympathetic care-taker my wishes. Ventilation, too hot or too cold, any unusual disturbance, derelict ushering, or, if necessary, a call to come to the platform, could be taken care of quietly and quickly just as though the custodian himself did all the thinking concerning the comfort of the audience or the needs of the minister.

H. C. Lyman,  
DeLand, Florida.

#### THE MACMILLAN PRIZE SERMONS

The Macmillan Company's sermon contest is over and the resulting book, "Prize Sermons", is about to be published. The whole contest was planned so as to produce a volume of sermons of unique interest from a cross section of the English-speaking ministers. We believe that we have succeeded in a remarkable way in attaining our goal. The splendid cooperation given by leading preachers of all denominations was of very great assistance.

A total of 690 sermons from 46 states, and from Canada, England, Bolivia and Korea were received. From the mass of material submitted, twenty-five sermons of peculiar interest to modern times have been chosen for this volume.

An analysis of the authors of these sermons shows that they represent fourteen denominations, they live in fourteen states, England and Canada. Their homes are in cities, suburban communities, towns and villages. Six of them are young men under thirty-seven years of age (one is only twenty-nine years old) and eight have their names in *Who's Who in America* (1932-33 Edition). Two are college presidents, two live in England and two in Canada. Some of the twenty-five contributors are authors of books and others have written articles for church periodicals.

The winner of the prize is the Rev. Herman F. Reissig of the Kings Highway Congregational Church, Brooklyn, New York—a young man only thirty-three years old.

Prohibition has been a great benefit to American agriculture, to the increase of dairy products and the increased standards of living of the consumer. It takes more grain to make a quart of milk than a quart of beer, and the increase in the use of dairy products has been especially marked since prohibition. —Walter H. Lloyd, Editor of the *Ohio Farmer*, of Cleveland.

## Envelope The Church "Properly"

By R. John Taylor, Advertising Manager

Church-Budget Envelope Co., Envelope Manufacturers, Salem, Ohio

**D**OCTOR McCONAUGHY, in the November issue of *Church Management* writes that the next great step in Systematic Church Financing is to "envelope the Sunday schools."

While we, in the envelope business, firmly believe that the Sunday school in the near future that does not use the envelope system will be "the exception rather than the rule," yet we also believe, that before this can be done right it will be necessary to first properly "envelope the church."

To properly envelope the church and even the Sunday school, for that matter, it is going to be necessary for us to consider the envelope system as a fundamental part of Christian practice . . . not something apart from it, as we have in the past.

Unfortunately, the envelope has been an evolution of the idea of budgeting church expenditures and has thus acquired some of the defects of the idea of a "budget." I do not wish to convey, however, that it is not necessary for a church as well as a business or an individual, to anticipate expenditures and keep them within their income, but I do believe that there is a danger to the element of sacrifice which is so absolutely essential to the spirit of worship, that should be corrected.

This danger has come about possibly by the fact that the lay and not the clergy has been "selling" the pledges and because of their zeal to out-do other teams, or individuals, or to get through their canvass as quickly as possible, have offered arguments to contributors such as "do your share," or "carry your part of the budget."

If the canvasser of the past got a substantial pledge from the head of a family which equalled "what the other fellow pledged" he was contented, and permitted the balance of the average family to believe that the one pledge was sufficient to pay the entire family's Christian obligation.

In other words, this system has, to a great extent, encouraged a division of the "budget" of a church among families instead of among individuals.

In my opinion this has placed contributions on too much of a business basis and is eliminating the element of individual sacrifice. We even speak of the envelope system as a method of "Systematic Giving," that the budget may

be balanced instead of calling it "Systematic Individual Sacrifice."

Mother no longer considers it her obligation to do without a new hat so that she can make her little "sacrifice" to God, if Father has pledged "his share of the budget," nor do the young people, going to high school, think it necessary to "sacrifice" part of their allowance or earnings.

Everyone knows, or should know, that Christianity teaches that money does not belong to ourselves and that it is simply committed to us for the time being as Stewards, and that we are responsible for the way in which we use it. It also teaches us that personal union with our Lord is the basic principle in our religious experience and if that "Personal Union" is to be vigorous and fruitful it should be a union of love and sacrifice . . . not just "paying our share of the budget."

Therefore, the collection envelope should be one of our means of showing our appreciation individually to God for the things which he has given us by gladly putting ourselves to a little inconvenience for his sake, or by surrendering cherished desires and possessions to show our thoughtful affection.

Before we can make any real headway with the envelope system in the Sunday schools it is going to be necessary for the adults and the young people to practice self-discipline and self-denial and each one must use individually his own set of envelopes.

This is particularly true of mother for her influence in the life of a child cannot be over-estimated. Thanks to her, if the child acquires habits of self-control and is schooled in the most valuable of all schools, the school of self-discipline. Surely, she (if no one else) should be the one to offer a weekly "systematic individual sacrifice" and have her own envelopes to set the example.

I cannot but think that this must have been a characteristic trait of the mother of the lad who played such an important part in the miracle which Jesus performed by feeding the five thousand. While no one seems to know his name he must have been a lad like other boys, possessing an enormous appetite because he went out carrying enough food to last until his return.

When supper time came he saw that

(Turn to page 238)



# The Editor Replies

## Correspondence Which May Be Of General Interest

### CONCERNING COPYRIGHTS

Editor, *Church Management*—

I SHOULD appreciate it very much, if, at your convenience, you might give me some information concerning "the writing game," as indicated by the following questions:

1. Suppose a person gets a copyright on a book—will a company accept the book for publication and sale without a surrender of the copyright?

2. What is the customary amount of royalty that one might expect from a book, when the company secures the copyright and assumes the whole responsibility for its publication and sale?

3. Are many companies willing to publish a booklet or pamphlet on the royalty basis? I am thinking just now of a certain pamphlet which would hardly have brought more than \$10.00 cash, which over a period of years has had a publication of 200,000 copies. It hardly seems fair for an individual to make such a "contribution" as that to a corporation. Is it possible to accept a cash price, with the understanding that if the sale passes a certain figure, a royalty is to be paid in addition?

4. What advantage is there in copyrighting a book manuscript in one's own name? That is, providing he does not intend to publish and promote the sale of it himself?

5. In the case of a magazine article which is copyrighted, does a company usually pay as much for it as if it became their own property?

6. Suppose after ten years, a person would like to see a group of stories which have been published as individual articles, put into book form—would he buy them back from the company? What is the procedure?

7. Suppose some one wanted to write a book which called for extensive use of historical material, to supplement his own original material. Is it easy to get permission to quote from books, or do publishers dislike to have this done? Do any of them ask for cash remuneration?

This information will be greatly appreciated, and I believe that an article along this line in *Church Management* would be welcomed.

Sincerely,

My dear Mr. —

There are seven questions in your letter and I will try to help you with each one.

(1) It is unnecessary for any person to get a copyright on his work before publication. Copyright laws now protect him from the theft of material. The copyright itself will not give any additional protection. The best way is to submit your material and if it is accepted by a publisher, let him decide about the copyright. Some publishers prefer to have it copyrighted in the name of the author. It doesn't make much difference which way it is used.

(2) Ten per cent (10%) is the customary royalty on religious and text books. Popular fiction, sometimes, would demand a higher royalty.

(3) Very few companies care to publish a booklet or pamphlet on a royalty basis. When a company agrees to pay a royalty, it means it must maintain an adequate bookkeeping staff, and pamphlets are not usually profitable enough to justify the expense.

(4) There is no advantage in copyrighting a book manuscript in one's own name, unless he is in a position to market the work.

(5) Very few magazine writers copyright their material before submitting it to a magazine. My judgment would be, that submitting a copyrighted manuscript might prejudice the editor of the magazine against it. He would feel that the writer was very much of an amateur.

(6) If you desire to protect the stories which are to appear in periodicals for future book publication, simply make it clear when the stories are submitted. Any reliable magazine publisher will be glad to yield to you all book rights without expense to you.

(7) In quoting from any published work you should get permission from the publishers. Practices vary—some publishers will charge you; others will grant use of the material without charge.

Editor.

I can get no remedy against this consumption of the purse; borrowing only lingers and lingers it out, but the disease is incurable.

*Ibid*

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## Lime For Strawberries

By H. L. Williams

LIKE most of us, Jones believed in scientific agriculture. So when he bought his little farm he decided to have expert advice. He sought the county agent. "The most successful farmers in this valley are using lots of lime," he was told.

So Jones bought lime.

But when the strawberry season came he was disappointed. The yield was poor, and the plants showed signs of disease. Again he sought the county agent, who soon summed up the situation: "Too much lime."

"But you told me to use it," pleaded Jones, scientific farmer.

"I was speaking for general use, but I assumed that you knew enough not to use it on strawberries," said the expert. "Strawberries like acid soil."

Jones told this story on himself, and he added that he thought one of the reasons so many good intentions of Christian workers are not productive of results is that the workers use the lime at the wrong time. Then they place the blame on the berries rather than on themselves.

#### Simply a Case of the Wrong Appeal

Even the casual observer knows that there is a great deal to this criticism. Undoubtedly many people have been kept from active work in the church because the wrong appeal was made to them. The business salesman always studies his prospects well, in order to learn just what appeal will bring results. The average Christian worker might profitably study a book on salesmanship. Fred C. Kelly in "Human Nature in Business" dwells at some length on the different types of individuals and the possible appeals. He tells of a salesman who had a little joke that he was using with his customers as a means of introduction. It was very successful in bringing the friendship which produced orders. But one day he struck a customer who was different. The salesman took a match from his pocket and explained that it was a new kind which would light if it were thrown into the air. He tossed it up, and said:

"See; when it touches the ground it lights!"

The customer turned away in disgust, declaring: "I wouldn't buy anything from you. You're too awful smart."

The salesman was putting lime on strawberries.

I know an instance where a certain business man had practically made up his mind to join a church. A visitor

who came to talk with him on the matter found him with an affirmative answer ready. The visitor could not conceal his enthusiasm as he wrote his name down on a page of his notebook. "Our men's club had a quota of forty assigned to it," he confided, "and you are the thirty-ninth."

The applicant resented the quota method, and at once withdrew his name. Generally speaking the plan was all right, but specifically a different method of approach was needed. Handbooks for personal workers, filled with Bible texts, work satisfactorily in many instances, but how feeble such a method would be in approaching one who has an historic conception of the Bible and who would naturally resent the use in this way of isolated texts.

Workers in these instances are simply putting lime on strawberries.

#### Destructive Imitation Inferior to Constructive Initiation

Similar misapplications often are made in selecting working programs for a local church. Imitation being one of the great social forces, many churches, rather than study the distinct needs of their own fields, are satisfied to mimic other churches whose success they envy. As a matter of fact, the resourcefulness of any church is shown in its ability to meet the needs of its own community. Church architecture, the time of services, the type of services and even the sermon should depend on the local situation and on local needs.

Certain country churches find that an early date in March for the annual canvass is unfavorable. The roads are almost certain to be bad and a 100 per cent canvass cannot be made at that time. "Wait until the roads are better and automobiles can be used," is their answer. The writer recently had occasion to study a church which has entertained several prominent evangelists in the last ten years. None of the meetings brought large returns. But the church made a study of itself, and now has organized on a group plan, with many of its people as workers, and is getting results. The field was productive but the wrong method had been used.

A certain organization conducted a training school last summer at Madison, Wisconsin, for two weeks. Among the features planned was a banquet—to be a model of its kind. The date was set and the dining room engaged. Every-

(Now turn to page 239)



## Using Daily Address Record

By Arthur V. Boand, San Antonio, Texas

SEVERAL months ago I received a letter from the president of a large life insurance company in which he said that a letter he in turn had received from me was "a good stunt."

Naturally, I was pleased, and yet what he was saying in the vernacular was but what I had come to believe myself from similar correspondence, but more especially from the results that I had seen from the sending out of my letter.

But let me explain before I continue further. In my particular home city, San Antonio, Texas, as in many other cities, I am sure, we have a Daily Address Record published which furnishes the subscriber with the names of all incoming and outgoing citizens, and local changes of address. This information is secured from the records of the city water works, the light and gas company, the telephone company and similar institutions, and proves invaluable to many business firms in contacting new customers, keeping up with the changes of address of old customers, etc. In fact, the day a new resident to the city, or to the neighborhood, moves in he is besieged with invitations and solicitations from the various merchants and business firms, and usually is the recipient of many gifts of food and merchandise.

Several years ago I decided that if this was good business for the merchant it was good business for the church. Consequently, we subscribed for the Daily Address Service, and have been sending out the following letter to from thirty to fifty families a week. The letter itself is mimeographed, but the individual's name and address is typed in as perfectly as we can match the mimeographed copy. Because much of the comment has been on the contents of the letter itself, I quote it here.

Mr. John Doe,  
330 Hudson Court,  
City

Dear Mr. Doe:

Information has just been received to the effect that you have moved into the neighborhood of the Beacon Hill Presbyterian Church, which is located at the corner of W. Woodlawn at Michigan. We are taking the liberty and opportunity of welcoming you to the finest part of the finest city in America.

We do not know what your church affiliations or preferences may be, but we would be happy to have you visit us and to worship with us, even to the making of this church your church home, if it is in keeping with your convictions and would not violate any loyalties that you may have.

As the pastor of the Beacon Hill

Church I can honestly say that I think we have as warm and friendly a church as you will find anywhere. We are here to serve, and we covet the privilege of meeting and knowing you, and of helping you in any way that we may be of assistance.

This is just a cordial friendly greeting from a friendly church intended to assist all who seek the fellowship of this sanctuary.

Yours in the Master's Service  
Arthur V. Boand,  
Pastor

What have been the results of the sending out of this letter to our newcomers? Beyond our highest expectations. In fact, some of our most active members have united with us as the direct fruitage of the letter. Many have visited us just as an acknowledgement of the receipt of the letter and in appreciation of the same, so that I feel sure that their contributions have paid the cost of this bit of friendly advertising. Letters have come from Jews, Catholics, Christian Scientists expressing their appreciation of the letter while explaining their inability to accept the invitation. Tourists, who were visiting in the city, have written back after they have gone home telling how much the letter meant to them and saying that it was but typical of the spirit of our beautiful city. And all in response to a friendly letter of greeting.

My only reason for telling this story and passing the letter on is because, in our own experience, it has proven too good to keep to ourselves. True, if every church were sending out such a letter it might lose some of its distinctive value, but even then it would do much good in creating a friendly feeling towards the church. At best, I think, it should not be used by over one church in a community, and every pastor, of course, will want to write his own letter. If there is no one in your city or community getting out a Daily Address Service, here is your chance for a good money-making proposition for one of your unemployed men. I am told that there are three thousand subscribers to the service in our city, and the cost per subscriber is \$3.75 a month. The lists are mimeographed on cheap paper and sent out under 1½c postage, so the profit is evident with such a circulation. Even if you have to get the names and addresses yourself it will be worth the cost and trouble to send out a friendly letter to the newcomers to your city or community.

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# Church Membership Classified

By E. L. Eckerley, Geneva, Ind.

**T**HE Master recognized only two classes of humankind, the saved and the lost, using the analogy of the sheep and the goats. His first organization had a membership of twelve, one of whom proved a traitor. Since then, in spite of all the church can do, some of its members will be lost. If church membership meant immunity from condemnation, there would be very few people that would refuse to join some church. Yet, we find some folks who try to compromise with their conscience and make themselves believe that because their names are recorded in some church book they are saved. It is in joining Christ, and not in joining church that one is saved. Nor is this any argument in the least against joining a church. The natural thing for the new-born Christian to do is to join some church. Jesus said, "Upon this rock I will build my church." It is just as important to get right where God wants you and can use you, as it is to get right with God.

Many folks today, who are not born again, join the church. They think of the church only as a social agency and not as a soul-saving institution. The church does not do them much good, and they certainly cannot do the church much good in that state of mind. The greater harm comes from their own deception that they have done all that is required for their own salvation. The world, their friends and neighbors see no difference in their lives and they have had no change of heart. This completely discourages the well-meaning folks from coming to the altar. They can't see the difference. If church membership means anything to anyone, it ought to mean everything to every Christian. We ought to ask "What yet can I do, now that I am a Christian?" rather than ask, "What can I do and yet be a Christian?"

I believe that every church ought to have its membership classified. It is not fair to have all the names in one class in any church. Unless there is a classification of membership, there is no fair basis for financial strength. Future plans can only be consummated when the actual working strength of the church is known. Annual reports of pastors should show the number of members who are active, in a separate list. Active members include all who attend and support. In most churches, this class includes less than half the entire membership.

The second list or class should be the non-resident list. Of course, they may be supporting the church, but should be classified as associate members. If the transfer system would be followed up closely, very few active Christians would be classified as non-resident members. One's Church Letter ought to be moved as easily as your Bible, or your family.

The third list would be the children's list. In the average church, almost one-fourth of its membership are children under fifteen years of age. Many of them are active Christians and some of them are infants. It is not fair to the church to include the infants among the contributing membership. It is right to teach children to give, and to tithe, if possible. But a church with only child membership could not be expected to be a financial force.

The fourth class of membership is the inactive, the "backslider" or "quitter." Of course a quitter never wins, and a winner never quits, but it is a mistake to just deliberately mark their names to just deliberately mark their names off because they have quit. The Church Discipline should be consulted and followed closely at every membership revision meeting. Many good people could have been won back to Christ and the church if the church had not summarily dismissed them, (or if some member of the board who harbored a petty grudge against the "quitter" had not been allowed to have his way). They think the church does not want them. Of course it is a mistake to carry names just because we are afraid or ashamed to show a loss in membership in our annual conference reports—"Get right with God, then get right where God wants you—go to work in some local church."

**Envelope the Church Properly***(Continued from page 234)*

Jesus and the multitude were without food, so he unhesitatingly gave his "five barley loaves and two small fish" to Jesus. He gave it without hope to receive gain and knowing that he would probably have to trudge home hungry. Of course we do not know how Jesus thanked the lad, but we do know that he would not have accepted the basket of food without the boy's free and generous consent.

When we adults do our part it will not be hard for the envelope system to work in the Sunday schools with its resultant benefits, both financial and spiritual.



### Lime for Strawberries

(Continued from page 236)

It was traditionally a holiday, and the workers had expected to have it for themselves. Nevertheless the organization insisted on having the banquet that day—with some inconvenience for the banqueters.

A study of successful programs will reveal usually a unique application to some vital need, or some local situation is capitalized. The church watches for strategic openings for a larger service. The divine nature of the church is shown not so much in its venerable age as in its eternal power of rejuvenescence. A powerful motor has flexibility; it can speed along the open highway at a high speed, but the test comes when it drives the crowded streets and slows and starts without kicks or jerks. In a similar way the test of the church is in its ability to live by the great and eternal truths and at the same time meet the demands of time and place. Hasty generalizations are liable to be costly; they cost Jones a good strawberry bed. And they are costing the church service and efficiency.

### JESUS USED HUMOR

Jesus loved each of His disciples. And also He often made jokes. Luther was a great joker, and Wesley, too, often used humor. For Jesus to say "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" was certainly a piece of humor. Again, Jesus gave the disciples nicknames. In Samaria, James and John got angry at the unsympathetic attitude of the Samaritans, and said, "Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did?" Probably it was on this account that Jesus called these two disciples Boanerges (sons of thunder). Also Judas, the brother of James, had a nickname of Thaddeus, which meant "Faithful" or "Courageous." To Simon, Jesus gave the name of Cephas. These nicknames are a proof that Jesus used humor to some extent, and understood very well the character of His disciples. Jesus had an insight into the good points of His disciples' personalities. When Nathaniel was struggling in his soul under a figtree, He said to him, "You are an honest man indeed!" and He praised Nathaniel's sincerity. To Peter He said, "You are a rock. Build up the Church upon your faith."

Toyohiko Kagawa in *The Religion of Jesus and Love, the Law of Life*; The John C. Winston Company.

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We think first of the one who, of all others, has most adequately played the part of God in human welfare—Jesus Christ. We are told that God was in him, reconciling the world unto himself. There is something of mystery in the incarnation which we may never solve. That in which we are most interested is the fact of it—the fact that God was in Christ Jesus. There was a unique power in him and that power was God-like.

Through him, we also may play God. As God sent him into the world so he sent his disciples. He is represented as saying to his first disciples, "The works that I do shall ye do also"—even greater works. This promise was strikingly fulfilled in the missionary zeal and accomplishments of the apostolic church and is being fulfilled in the lives and ministries of thousands of devoted disciples at home and abroad.

Editorial in the *Presbyterian Advance*.

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## RELAXATION

### P. K.'S SMART SAYINGS

We shall be glad to receive contributions for this column. Subscriptions will be advanced three months for those we use.

### IN THE HOLE WE GO

Josephine, aged six, had witnessed her first open air baptism. Upon her return home she described it in this manner:

"The preacher to hold of him and said, 'I baptize thee in the name of the Father, the Son and in the hole we go.'"

L. R. Mahard,  
Macon, Illinois.

\*\*\*

### IS IT SPINACH?

Helen, four, was enjoying the kindergarten song, "Jesus love me." When she came to the line, "We are weak but he is strong," she stopped and asked her mother, "Is that because he eats so much spinach?"

C. W. Black,  
Agosta, Ohio.

\*\*\*

### SKIN DIDN'T FIT

Junior was escorted into the hospital for his first look at his newly arrived baby brother.

"What do you think of him, Junior?"  
"Looks to me as if his skin don't fit."

Wm. S. Crick,  
Fremont, Ohio.

\*\*\*

### PROBABLY WAS

Seven year old Esther had learned the importance of using sterile utensils. She was vigorously washing and scalding a bottle for her own use. Finally she turned to her father:

"Daddy, don't you think that this bottle is paralyzed now?"

Harold R. Megill,  
Penalosa, Kansas.

\*\*\*

### THE COLORED CHILDREN

The missionary had talked to the children about the various races of mankind and then suggested that they pray for the little colored children of the world. This little girl had never seen a colored child but had seen colored Easter eggs. So her prayer went like this:

"Dear God: Bless all the colored kids of the world—the red ones, the yellow ones, the green ones, the blue ones, the purple ones."

Theo. C. Honold,  
Cleveland, Ohio.

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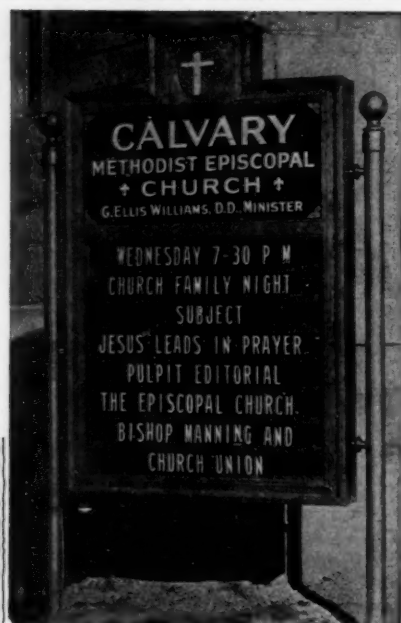
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## • The Church Lawyer •

### Ministers And The Workmen's Compensation Acts

By A. L. H. Street

A MINISTER injured while performing household duties in a parsonage furnished him by the church is not entitled to an award under a Workmen's Compensation Act, according to the decision rendered by the New Jersey Supreme Court in the late case of Van Devander v. West Side M. E. Church, 160 Atl. 763.

Mr. Van Devander was pastor of a Jersey City church, receiving a salary of \$3,450 annually, from which was deducted \$700 as rent for the parsonage furnished him, without janitor service.

While removing a barrel of ashes from the cellar of the parsonage, he strained his back, and the New Jersey Workmen's Compensation Bureau made an award in his favor, on a theory that the acci-

dent arose out of and in the course of the minister's employment. Setting this award aside, the Supreme Court said:

"Petitioner was performing a household duty for his own benefit which he would have been required to perform if he lived in a house owned by himself. . . . Now the employment here was that of a minister. Carrying ashes is certainly not incidental to that office directly or indirectly. Petitioner takes the position that the church imposed certain additional duties, namely, care of the parsonage. But it does not seem that this is so. Care of a dwelling house ordinarily falls upon the occupant and does not have to be so 'imposed.' What the church did was to refuse to furnish service which would relieve him from that burden."

### COMMUNION

"Lord, what a change within us one short hour  
Spent in Thy presence will avail to make!

What heavy burdens from our bosoms take,

What parched grounds refresh, as with a shower!

We kneel, and all around us seems to lower;

We rise, and all the distant and the near

Stands forth in sunny outline, brave and clear!

We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong;  
That we are overborne with care;

That we should ever weak or heartless be,

Anxious or troubled, when with us is prayer,

And joy and strength and courage are with Thee?"

—Archbishop Trench.

### FROM PILATE TO CHRIST

The sociologist Benjamin Kidd, in his book entitled the *Science of Power*, weighs the types of power prevalent through the centuries and says that the final type of power is the power of self-sacrifice. He draws a picture of Christ, standing thorn-crowned and with bound hands before Pilate. Pilate represents the strongest military force of that day—the Roman Empire. He represents self-assertion. Christ standing before him represents self-sacrifice. The two types of power come together. And Kidd says that the center of power shifts from Pilate to Christ, for he represents the final type of power, the power of self-giving.

E. Stanley Jones in *Christ at the Round Table*; The Abingdon Press.

"My conviction is very strong that there is much less drinking by students than there was before 1920. Drunkenness among under-graduates seems to be exceedingly rare at the present. It was not at all uncommon in the earlier period."—Prof. Cecil C. North, Ohio State University, sociology.



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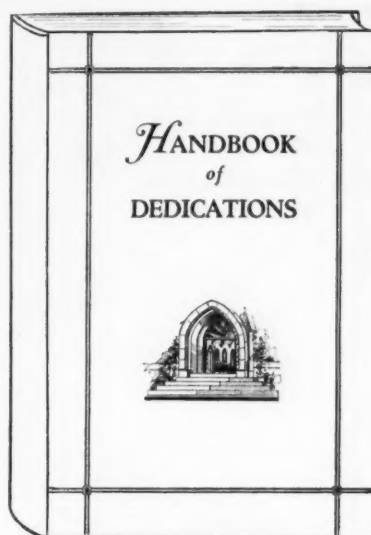
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# The Test of LEADERSHIP

**A** DEPRESSION is the real crucible that puts supremacy to the test. It is in times like these that the leader in any line must decide whether he will meet competition by lessening the quality of his product or will maintain quality regardless of price.

The Duplex Envelope Company made that decision many months ago—as you doubtless know, the quality of our product, instead of being reduced, has been continually and steadily improved. Yet today's prices are the lowest at which we have ever sold our envelopes—our rates on the majority of items are no higher than the rates of our imitators.

Early this year the Duplex Envelope Company will announce two significant improvements, which will be furnished at no extra cost to those churches placing their orders early in the season. These improvements will increase the spiritual appeal of the envelope and will greatly facilitate the financial work of the Church.

True leadership never falters in the face of temporary conditions. In the words of a great automobile manufacturer, "He who deserves to live, lives."

## *To Get What You Intend---*

SOMETIMES orders intended for us fail to reach us because many ministers and treasurers are under the impression that our envelopes are sold by publishing houses and dealers. This is not the fact. It is our belief and our policy that we can serve best by dealing directly with the churches.

We made the first duplex (two-pocket) envelope in 1903, and in 1926 originated the HOMILOPE Method, of which the so-called

denominational "message envelopes" are an imitation—trading on the market created by us. We have originated and developed every important improvement in the duplex and single envelope systems.

There are other envelope manufacturers in Richmond and in Virginia—letters intended for us are often misdirected. If you want the original "Duplex" envelopes and the Duplex Co-operative Service Features, your order must be addressed to

THE DUPLEX ENVELOPE COMPANY  
RICHMOND, VIRGINIA